

PROCEEDINGS
OF THE
GRAND LODGE
OF
Ancient Free & Accepted Masons
OF MINNESOTA,

AT ITS
TWENTY-FOURTH GRAND ANNUAL COMMUNICATION,

IN THE CITY OF ST. PAUL,

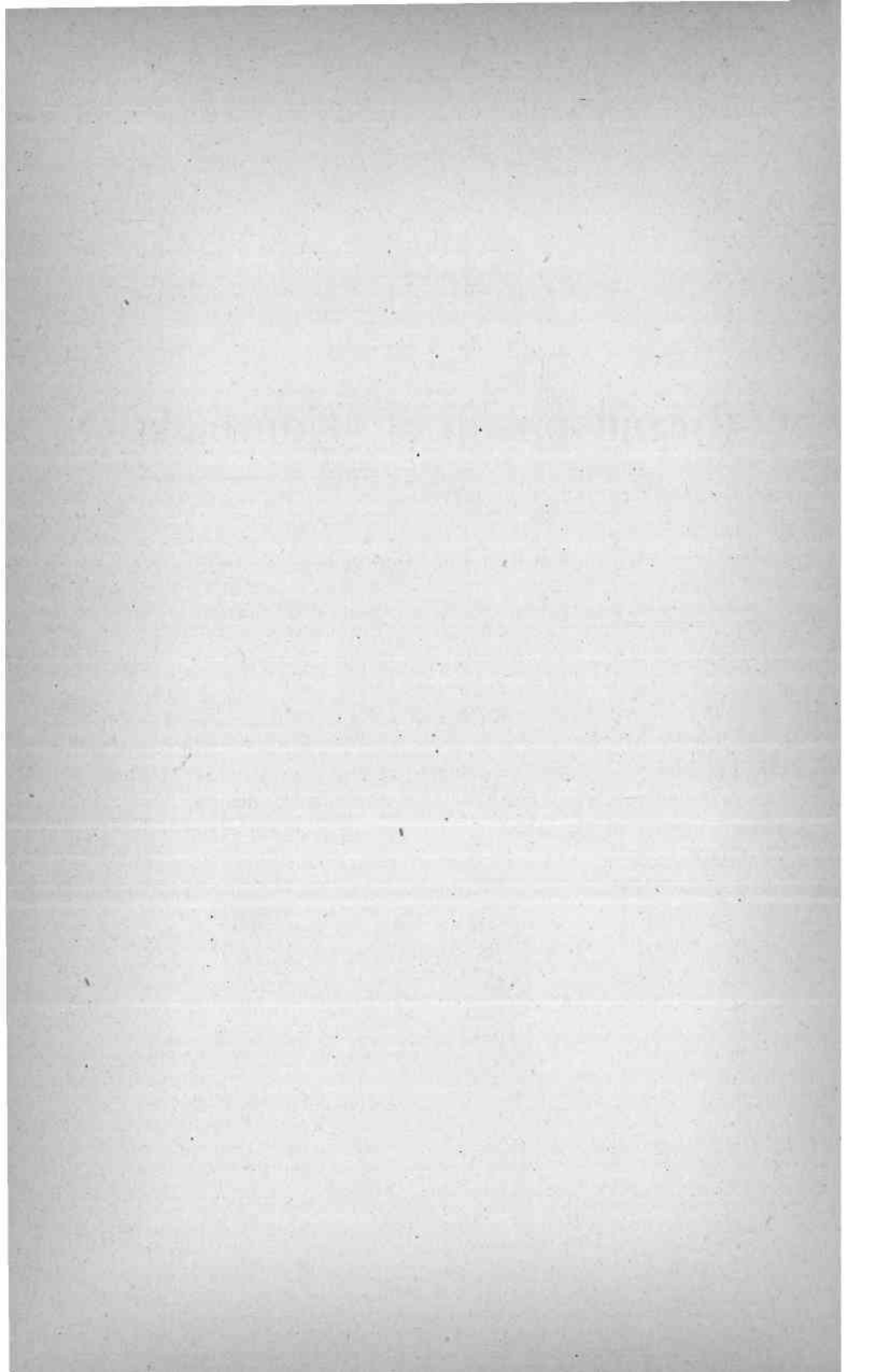
Jan. 9, 10 & 11, A. D. 1877, A.: L.: 5877.

ORDERED TO BE READ IN ALL THE LODGES.

M. W. J. C. BRADEN, G. M., Litchfield.
R. W. A. T. C. PIERSON, G. S., St. Paul.

ST. PAUL:
THE PIONEER PRESS COMPANY.

1877.



PROCEEDINGS

OF THE

Grand Lodge of Minnesota.

TWENTY-FOURTH ANNUAL COMMUNICATION.

FIRST DAY.

In pursuance of the provisions of the Constitution, the Grand Lodge of Minnesota convened at Masonic Hall, St. Paul, on Tuesday, January 9th, 1877, at 12 o'clock, M.

The Grand Master, assisted by the following officers, opened a Lodge of Master Masons preparatory to the opening of the Grand Lodge:

GRAND OFFICERS.

M. W. J. C. BRADEN.....	Grand Master.
R. W. I. B. CUMMINGS	Deputy Grand Master.
*R. W. C. H. BENTON, as.....	Grand Senior Warden.
R. W. A. J. EDGERTON.....	Grand Junior Warden.
R. W. G. A. CAMP.....	Grand Treasurer.
R. W. A. T. C. PIERSON.....	Grand Secretary.
R. W. E. W. DURANT.....	Grand Orator.
R. W. ISAAC B. LINCOLN.....	Grand Standard Bearer.
R. W. JOHN H. BROWN.....	Grand Senior Deacon.
R. W. J. A. GARVER.....	Grand Junior Deacon.
R. W. D. M. BALDWIN.....	Grand Senior Steward.
R. W. A. RICHARDSON.....	Grand Tyler.

*R. W. Henry R. Wells, Grand Senior Warden, was detained from coming to the Grand Lodge on account of the death of his mother.—G. Sec.

PAST GRAND OFFICERS.

M. W. A. T. C. PIERSON.....	Past Grand Master.
M. W. C. W. NASH.....	Past Grand Master.
M. W. G. B. COOLEY.....	Past Grand Master.
M. W. CHARLES GRISWOLD.....	Past Grand Master.
R. W. AARON GOODRICH.....	Past Deputy Grand Master.
R. W. HENRY N. SETZER.....	Past Deputy Grand Master.
R. W. D. B. LOOMIS.....	Past Deputy Grand Master.
R. W. W. T. RIGBY.....	Past Deputy Grand Master.
R. W. R. A. JONES.....	Past Deputy Grand Master.
R. W. J. N. CASTLE.....	Past Deputy Grand Master.
R. W. SAM. E. ADAMS.....	Past Senior Grand Warden.
R. W. EDGAR NASH.....	Past Senior Grand Warden.
R. W. WM. LEE.....	Past Junior Grand Warden.
R. W. A. C. SMITH.....	Past Junior Grand Warden.
R. W. FRED JOSS.....	Past Junior Grand Warden.
R. W. E. P. BARNUM.....	Past Junior Grand Warden.

Representatives of one hundred and one Lodges responded to the call of the roll.

There being a constitutional number of Lodges represented, the Grand Master proceeded to open the Grand Lodge of Minnesota in AMPLE FORM.

P. G. M. Griswold, officiating as Grand Chaplain.

COMMITTEE ON CREDENTIALS.

The Grand Master appointed the brothers Grand Secretary, J. A. Olds and W. M. Falconer, a Committee on Credentials.

PAY ROLL.

On motion of brother Camp, the Grand Master appointed the Committee on Pay Roll, consisting of brothers G. A. Camp, O. H. Page and A. Marden.

RESOLUTIONS.

On motion of brother R. A. Jones, it was—

Resolved, That all Master Masons, in good standing, be invited to seats in the Grand Lodge during its session.

On motion of P. G. M. Griswold, the reading of the record of the proceedings of the last Annual Communication was dispensed with.

COMMITTEE ON CREDENTIALS REPORT.

The Grand Secretary having compiled a list of representa-

tives from the returns in advance of the session, the committee were enabled to make the report without delay, which was adopted, as follows :

St. Johns, No. 1.....	R. Lemicke, W. M. Leonard Clark, S. W. J. A. Johnson, J. W.
Cataract, No. 2.....	Henry M. Kent, W. M.
St. Paul, No. 3.....	W. R. Johnson, proxy for W. M. S. D. Downs, S. W. J. F. Pannell, J. W.
Hennepin, No. 4.....	C. H. Benton, W. M. H. P. Hungerford, S. W.
Ancient Landmark, No. 5.....	Orville G. Miller, W. M. W. P. Jewett, S. W. W. D. Cornish, J. W.
Dakota, No. 7.....	C. O. Ball, proxy. Irving Todd, S. W.
Red Wing, No. 8.....	L. A. Hancock, W. M. S. J. Willard, S. W. W. H. Putnam, J. W.
Faribault, No. 9.....	C. N. Daniels, W. M.
Mantorville, No. 11.....	A. LeDuc, proxy.
Mankato, No. 12.....	H. McMurtie, W. M.
Wapahasa, No. 14.....	Wm. Box, J. W.
Monticello, No. 16.....	John A. Holler, J. W.
Hokah, No. 17.....	Not represented.
Winona, No. 18.....	W. G. Dye, proxy.
Minneapolis, No. 19.....	George M. Hunt, W. M. D. M. Slosson, J. W.
Caledonia, No. 20.....	C. A. Coe, proxy.
Rochester, No. 21.....	R. A. Jones, proxy.
Pleasant Grove, No. 22.....	O. H. Page, W. M. I. C. Bardwell, proxy for S. W. L. D. Rosier, J. W.
North Star, No. 23.....	James E. Wing, W. M. J. V. Brower, S. W. L. W. Collins, proxy for J. W.
Wilton, No. 24.....	J. A. Canfield, W. M. G. H. Woodbury, proxy for S. W. Hugh Wilson, J. W.
Western Star, No. 26.....	Wm. P. Sergeant, W. M.
Blue Earth Valley, No. 27.....	T. L. Rice, W. M.
Clearwater, No. 28.....	James Colgrove, W. M.
Morning Star, No. 29.....	J. C. Day, proxy.
Anoka, No. 30.....	Oscar L. Cutter, W. M. John J. Giddings, S. W.
King Hiram, No. 31.....	Geo. L. Deming, W. M. David Musser, S. W.

Sakatah, No. 32.....	L. Z. Rogers, W. M. . G. A. Blair, S. W. .
Star in the East, No. 33.....	A. C. Dodge, W. M. . N. C. Larsen, proxy for J. W. .
Oriental, No. 34.....	Austin Denning, W. M. . Norman Daniels, J. W. .
Mount Moriah, No. 35.....	Wm. Lee, W. M. . Dietrich Becker, J. W. .
Preston, No. 36.....	W. W. Braden, S. W. .
Mystic Tie, No. 37.....	Henry B. Powers, W. M. .
Washington, No. 38.....	S. S. Hitchcock, proxy.
Fidelity, No. 39.....	I. Ingmundson, proxy for W. M. . W. T. Wilkins, proxy for S. W. . Wm. A. Richards, J. W. .
Cornelian, No. 40.....	Not represented.
Harmon, No. 41.....	Chas. B. Anderson, W. M. . B. B. Cheny, proxy for S. W. .
Hope, No. 42.....	A. P. Fitch, W. M. .
Harmony, No. 43.....	O. W. Hunt, J. W. .
King Solomon, No. 44.....	H. C. Carter, W. M. . Isaac Lincoln, S. W. .
Union, No. 45.....	Roswell Tousley, W. M. . F. Cadwell, proxy for S. W. . N. W. Bangs, proxy for J. W. .
Evergreen, No. 46.....	H. H. Strau, W. M. .
Concord, No. 47.....	B. Welton, proxy for W. M. . Henry Zimmerman, J. W. .
Social, No. 48.....	F. A. Noble, W. M. .
Rising Sun, No. 49.....	M. Sullivan, J. W. .
Watertown, No. 50.....	E. Hainlin, proxy for S. W. . Orlow M. Mapes, J. W. .
Acacia, No. 51.....	Alfred L. Holman, W. M. .
Cannon River, No. 52.....	Isaac Pope, proxy.
Nicollet, No. 54.....	Thos. Montgomery, W. M. . E. S. Pettijohn, S. W. . W. H. Ives, proxy for J. W. .
Zion, No. 55.....	J. H. McCourt, W. M. .
Meridian, No. 56.....	Wm. Stafford, W. M. .
Blue Earth City, No. 57.....	Jacob A. Kiester, W. M. .
Spring Valley, No. 58.....	S. C. Lobdill, S. W. .
Temple, No. 59.....	Calvin L. Todd, W. M. .
Star in the West, No. 60.....	H. P. Gallup, proxy.
Ashlar, No. 61.....	W. E. Smith, W. M. .
Star, No. 62.....	J. H. Smart, S. W. .
Illustrious, No. 63.....	Henry R. Geary, W. M. .
Chain Lake, No. 64.....	Francis S. Livermore, W. M. .
Golden Rule, No. 65.....	R. H. Sanderson, W. M. .
Madelia, No. 66.....	W. R. Marvin, proxy.
Corinthian, No. 67.....	J. M. D. Craft, S. W. .

Mystic Star, No. 69.....	B. F. Willotson, S. W.
Paynesville, No. 71.....	A. Leroy Elliott, W. M.
Lansing, No. 72.....	J. W. George, W. M.
Brownsville, No. 73.....	Not represented.
Minneiska, No. 74.....	Not represented.
Eureka, No. 75.....	C. A. Roy, W. M.
Joppa, No. 76.....	J. G. Thompson, W. M. M. M. Clark, proxy for S. W.
Tuscan, No. 77.....	George W. Comee, W. M.
Mystic Circle, No. 78.....	F. N. Goodrich, W. M. J. P. Kingsland, S. W.
Palestine, No. 79.....	James A. Olds, W. M.
Henderson, No. 80.....	Charles B. Thimens, W. M.
Constellation, No. 81.....	F. D. Van Hoesen, W. M. F. E. Lewis, S. W. Geo. A. Bradley, J. W.
Howard, No. 82.....	Smith Dewees, S. W.
Huram Abi, No. 83.....	John Fern, W. M.
Orient, No. 84.....	E. N. Berry, W. M.
High Forest, No. 85.....	Cyrus Converse, W. M.
Tyrian, No. 86.....	G. Maxwell, proxy.
Doric, No. 87.....	H. A. Parks, W. M.
Golden Fleece, No. 89.....	J. Q. A. Braden, W. M.
Good Faith, No. 90.....	Alex. Fiddes, W. M.
Antiquity, No. 91.....	E. A. Chandler, W. M.
Fraternal, No. 92.....	H. Campbell, W. M.
Unity, No. 93.....	Not represented.
Keystone, No. 94.....	Thomas J. Murfin, W. M.
Sherburne, No. 95.....	J. Featherstone, W. M. Charles S. Wheaton, S. W.
Libanus, No. 96.....	Clint. Ellsworth, W. M. Lee Hensley, proxy for S. W.
Prudence, No. 97.....	C. H. Smith, proxy.
Charity, No. 98.....	Albert Marden, W. M.
Corner Stone, No. 99.....	H. G. Stordock, S. W.
Aurora, No. 100.....	Thomas C. Bivins, W. M.
Fraternity, No. 101.....	J. P. Durfie, proxy.
Lebanon, No. 102.....	A. F. Nash, J. W.
Bethel, No. 103.....	C. E. Davis, S. W.
Sharon, No. 104.....	B. F. Jenness, W. M.
Shilo, No. 105.....	Geo. A. Strout, W. M. E. A. Grant, J. W.
Mount Tabor, No. 106.....	T. C. Shapleigh, proxy.
Adoniram, No. 107.....	Not represented.
Relief, No. 108.....	O. H. Phillips, W. M.
Sunset, No. 109.....	John N. Porter, W. M.
Pickwick, No. 110.....	James L. Finch, W. M.
Carver, No. 111.....	W. H. Mills, W. M. E. H. Lewis, S. W.

Khurum, No. 112.....	E. A. Gove, W.· M.· John H. Noble, proxy for S.· W.· Edward J. Davenport, J.· W.·
Excelsior, No. 113.....	O. C. Meaker, W.· M.·
Ben Franklin, No. 114.....	Not represented.
Elgin, No. 115.....	Enoch Dickerman, W.· M.·
Lafayette, No. 116.....	Stephen Ives, S.· W.·
Granite, No. 117.....	Not represented.
Newport, No. 118.....	Frank C. Ford, S.· W.·
Delta, No. 119.....	Not represented.
Bismarck, No. 120.....	W. M. Falconer, W.· M.·
Grand Meadow, No. 121.....	Monson O. Wilsie, W.· M.·
Kellogg, No. 122.....	I. E. Gage, W.· M.·
Prairie, No. 123.....	Not represented.
Janesville, No. 124.....	Robert O. Craig, W.· M.·

Grand Lodge was called off until 3 o'clock P. M.

AFTERNOON SESSION.

TUESDAY, January 9, 1877.

The Grand Lodge resumed labor—officers present as at the morning session.

The Grand Master read the following

ADDRESS:

Brethren of the Grand Lodge:

Under the protection, and by the kind favor of the Great Architect of the Universe—Our Supreme Grand Master, we have been permitted to again meet in Grand Annual Communication.

LODGES CONSTITUTED AND OFFICERS INSTALLED.

The Lodges chartered at your last session were constituted, and the officers installed, as follows:

La Fayette, No. 116, at Brownsdale, and Grand Meadow, No. 121, at Grand Meadow, by W.· P.· M.· I. Ingmundson.

Granite, No. 117, at Granite Falls, and Delta, No. 119, at Marshall, by R.· W.· Thomas Montgomery, D.· D.· G.· M.·, for the Eighth District.

Newport, No. 118, at Newport, by R. W. B. F. Wright, D. D. G. M., for the First District.

Kellogg, No. 122, at Kellogg, by R. W. I. B. Cummings, D. G. M.

Prairie, No. 123, at Blooming Prairie, by R. W. C. N. Daniels, D. D. G. M., for the Fourth District.

Janesville, No. 124, at Janesville, by R. W. L. Z. Rogers, D. D. G. M., for the Ninth District.

Bismarck, No. 120, at Bismarck, by myself, and the Grand Secretary.

DISPENSATIONS.

I have granted Dispensations for new Lodges, as follows :

Feb. 3.—To Frank S. Swart, W. M., Wm. L. Van Eman, S. W., and George T. Mulford, J. W., to form a new Lodge at Delano, Wright Co., to be called Centennial Lodge.

March 20.—To James S. Campbell, W. M., Samuel Partidge, S. W., and Charles W. Savage, J. W., to form a new Lodge at Moorhead, Clay Co., to be called Moorhead Lodge.

May 18.—To Lysander Cook, W. M., James H. Cornell, S. W., and John W. Sprague, J. W., to form a new Lodge at Mapleton, Blue Earth Co., to be called Josephus Lodge.

Nov. 15.—To John Q. A. Braden, W. M., Albert C. Clausen, S. W., and Charles G. Austin, J. W., to form a new Lodge at Benson, Swift Co., to be called Swift Lodge.

It is with great pleasure that I can state that three, of the four, Masters named in these Dispensations had been Masters of chartered Lodges, and that the fourth was vouched for as not only well versed in the ritual, but of large Masonic experience. As the prosperity of a new Lodge for years depends so much upon the manner of its starting, I would hesitate long before granting, if not refuse, a Dispensation where the Master had not at least been the Warden of a chartered Lodge.

Other petitions have been presented, but believing that the true policy is to "make haste slowly" in granting Dispensations for new Lodges, none others have been granted.

In my judgment the best interests of Masons and Masonry are served by one strong Lodge in a given territory, rather than by

two or more weak ones. I believe there are localities in this jurisdiction where the prosperity of the Fraternity would be promoted by the consolidation of two or more existing Lodges.

DEDICATION OF HALLS.

Feb. 22.—M.·. W.·. P.·. G.·. M.·. Pierson, assisted by R.·. W.·. L. Z. Rogers, as D.·. G.·. M.·., and other brethren, dedicated the new hall of Faribault Lodge, No. 9, at Faribault, Bro. C. N. Daniels, W.·. M.·. The brethren in Faribault are to be congratulated upon their success in procuring, and their liberality in fitting up, so elegant a hall.

Mch. 16.—Assisted by M.·. W.·. P.·. G.·. M.·. Cooley, R.·. W.·. Edgar Nash, R.·. W.·. Fred. L. Smith, Rev. Bro. Knickerbacker, and other brethren, I dedicated the new hall at Minneapolis in which Hennepin, No. 4, Bro. C. H. Benton, W.·. M.·., and Minneapolis, No. 19, Bro. J. H. Thompson, W.·. M.·., meet. This hall is complete and perfect in all its appointments.

DECISIONS.

1. The proper action to be taken under the resolution of 1875, empowering subordinate Lodges to strike from their rolls the names of members more than two years in arrears for dues is this:

At a regular communication of the Lodge notice of such intention must be given, which must be made a matter of record. Any member of the Lodge may give the notice, but his name should not appear in the record. The record may be in substance as follows: "Notice was given that at the next regular communication of the Lodge it would be moved to strike A. from the rolls for non-payment of dues, he being more than two years in arrears." At the next regular communication the Lodge will vote upon the motion to strike A. from the roll, if a majority vote in favor he will be so stricken, if not he remains upon the roll. If more than one are in arrears, one notice may include all; but the motion to strike from the roll, and the vote, must be upon each separately. The vote must be made a matter of record, and may be in substance as follows: "On motion 'A.' was stricken from the rolls for non-payment of dues, he being more than two years in arrears." The name of the mover should not

appear in the records. The fact of being more than two years in arrears for dues must appear in both records.

2. The Grand Lodge having by resolution declared in what manner members in arrears for dues can be stricken from the roll, that resolution is the law in this jurisdiction and governs all subordinate Lodges, any By-Law to the contrary notwithstanding. All By-Laws in conflict therewith, must be amended so as to conform thereto.

3. The resolution of 1875 must be strictly construed; notice to strike from the roll must be given at a regular communication, that notice must specify the next regular communication as the one at which the Lodge will take action, and it can strike from the roll at that communication only under that notice.

4. If Bro. A. plots to injure the business or reputation of Bro. B., and informs Bro. C. under a pledge of secrecy, C. is not bound by that pledge; but on the contrary is bound to give Bro. B. warning.

Treason consists not alone in levying war against the government under which we live, or in giving aid and comfort to its enemies; but the foulest treason is against a brother, and the blackest traitor is the Mason sworn not to cheat, wrong, or defraud a brother, secretly plotting to injure that brother in business or reputation, and "upon the square" finding some other brother willing to receive and keep his infamous secret, becoming thereby a partner and sharer in the guilt.

If a brother has received such a secret, and is summoned as a witness in a Masonic investigation, he is bound to reveal it.

5. Where there is more than one Lodge in the same city, which has the right to try non-affiliate Masons?

Either. The jurisdiction of our city Lodges is concurrent. The senior Lodge has no right or privilege not enjoyed by the junior.

6. A non-affiliate rejected, need not wait six months before he renews his petition. He can renew it any time.

7. A non-affiliate is not required to apply to the nearest Lodge for membership. As the Lodge is free to accept or reject his application, so must he be left free to apply to the Lodge of his choice.

8. A Lodge in this State can receive the petition of a non-affiliate living in Wisconsin, but doing business in this State.

9. Can any one be made a Mason who has lost—not an eye—but the sight of an eye?

He can.

10. Two brethren were partners in business; they dissolve their partnership and settle. Subsequently A. discovers—or thinks he does—that B. owes him on partnership account three hundred dollars, B. denying the indebtedness refuses to pay. A. prefers charges against B. accusing him of an attempt to cheat, wrong, and defraud; and in the determination of these charges seeks a full investigation of their business matters.

Should the Lodge entertain the charges, and make the investigations under the charges?

It should not. Charges preferred against a brother are of the nature of a criminal proceeding, and should never be entertained as preliminary to the adjustment of a business difficulty between brethren, or as part of any business settlement of which the controversy may be merely an honest difference of opinion.

If A. brings suit against B. in the civil courts, and obtains judgment for the amount claimed, can he then prefer charges on the ground of such judgment?

He cannot. In Masonic trials we have nothing to do with the verdicts of juries, or the decisions of courts.

11. In this jurisdiction but one ballot for the degrees of Masonry can be had, if the applicant be elected, the election is to all the degrees of Ancient Craft Masonry; a ballot had upon the advancement of a candidate is therefore void.

12. A. was elected to receive the degrees of Masonry and duly initiated, B. objects then to A.'s advancement and the Worshipful Master stops it under the objection. — In time a new Worshipful Master is elected and installed, A. applies for advancement, the Master knowing of no reason why he should not be will do it; but incidentally mentioning the fact to the former Master he learns that B. had objected. He applies to B. who still objects. No ground of objection is stated. A. is known to the Master and Lodge as "honest and industrious," and one who "respects his obligations." There is no reason known to the Master and Lodge why he should not be advanced except the "I

object" of B. Can the Worshipful Master demand of B. the ground and reason of his objection, or can he be advanced under the objection of B.?

I think the true rule should be this: As the work and government of the Lodge is in the hands of its Master, he has the right to demand of the objector the ground and reason of his objection, when given he judges of their sufficiency; if he deems them insufficient he proceeds to advance the candidate, subject to charges and trial if he do wrong, as he would be for any other wrongful official act. If unexplained and uncontradicted he deems them sufficient to stop advancement, he summons the Lodge; and on the degree to which the candidate has attained, under the formalities of the Trial Code, an investigation is had both sides being fully heard. In a Lodge of Master Masons the Lodge then by a majority vote determines whether the candidate shall proceed or not. If the vote be adverse, then the Lodge proceeds to expel the candidate from the degrees to which he has attained; for if unworthy to proceed, he is unfit to remain, and should no longer be borne on the rolls of the Lodge as an E. A., or F. C.

Masonry places the work and government of the Lodge in the hands of its Master, holding him responsible for the exercise of the power and trust reposed in him. I do not believe in placing behind the Master an unknown and irresponsible brother mightier than the Master, to whose objection the Master must yield obedience without a question or a word. Masters change, how is the objection to be kept good? Is it to be stamped as public property is, "to be delivered to successor in office" and handed down *in perpetuum* from Master to Master? Or to be binding, is it to be made to each Master in succession?

This question of objection vexes subordinate Lodges, and is a vexed one in the Grand Lodge. It first came before the Grand Lodge at the session in 1865, and has been before it at almost every session since. Every Grand Master since has ruled upon it. The Grand Lodge with but one exception, has always approved the decision of the Grand Master for the time being, or the decision for the time being of the Grand Master, for Grand Masters have not always agreed with each other, or with themselves in decisions on this question. I have no pride of opinion

in this, or any decision I have made ; my aim has been to establish the general rule and practice in this jurisdiction, in accordance with Masonic law and usage adopted to our environments. If I have succeeded I hope my decisions may be approved by the Committee and the Grand Lodge, if not, I equally hope they may be disapproved, and the Grand Lodge establish what the general rule and practice is to be now, and remain in the future.

Grand Masters Ames and Sherburne made no decisions. I remember of hearing Bro. Ames refer with pleasure to the fact that during his Grand Mastership no question was submitted for his decision.

The custom of Grand Master Pierson as questions arose was to submit the facts to the Grand Lodge with suggestions and recommendations, and the Grand Lodge laid down the law. All of the regulations thus made by the Grand Lodge, which were general declarations of what was to be Masonic law and practice in this jurisdiction, are to this day in force. In my judgment it is the better way for the Grand Lodge to declare in general terms what the law and practice in this jurisdiction is to be, and then for Masters of Lodges who are in possession of all the facts, and know all the circumstances and surroundings, and can best judge of the effect upon their Lodges, to decide in the exercise of their best judgment the exception to the general law and practice ; for most decisions are made to cover exceptions, not to lay down general rules. An exception to general rule might be highly proper and judicious in one case, in another with the same facts, but under different circumstances and surroundings, the rule should be rigidly adhered to. Worshipful Masters should therefore rest more upon their own judgments based upon personal knowledge, than upon the judgment of the Grand Master based upon information.

ARREST OF A PETITION.

In August I received information that a petition for the degrees of Masonry from one whose right leg had been amputated above the knee had been presented to a Lodge in this jurisdiction, received, and referred to the usual committee ; the Lodge having at the time full knowledge of the disability. I at once directed the Worshipful Master to arrest the petition, take it from the com-

mittee without report, and return it with the information that the petitioner was physically disqualified from being made a Mason ; and to report why the petition was received. The Master reported that the order had been obeyed, the petition arrested and returned. Both the Master and Secretary reported that the reception of the petition was deemed irregular, but as one who recommended it was a Past Grand Master of this jurisdiction it was received.

This action of the Lodge would have justified further action on my part, but believing it to have been misled by the supposed authority and high Masonic standing of the Past Grand Master who recommended the petition, I passed it by.

I have merely stated the facts in this case, deeming any comment unnecessary, except that this narrow escape from the perpetration of a grave Masonic error, should serve as an admonition to pay more attention to the ancient landmarks.

SUSPENSION FOR NON-PAYMENT OF DUES.

I have reason to believe that there are brethren who stand suspended for non-payment of dues. I would recommend that the Grand Lodge by resolution direct the restoration of all such, as the act of suspension was unconstitutional, and therefore void.

UNAUTHORIZED USE OF THE GRAND LODGE SEAL.

The Constitution of the Grand Lodge declares it to be the duty of the Grand Secretary to sign and certify all instruments of the Grand Lodge, and that he shall have the custody of the seal of the Grand Lodge. The Grand Secretary alone has authority to use the seal of the Grand Lodge, and he only for the purpose of authenticating official instruments. The Grand Master cannot use it.

During the year my attention was called to the fact that the Grand Lodge seal had been lithographed, and that the impression was in the hands of a profane who was making merchandize of it. I have also good reason to believe that letter paper bearing a lithographed impression of the Grand Lodge seal is being used in private and personal correspondence. Deeming such use a violation of the Constitution, I call the attention of the Grand Lodge to it, so that if it agrees with me, it may take such meas-

ures as it deems proper to prevent such unauthorized use in the future.

GRAND LODGE OF CANADA AND THE GRAND LODGE OF ONTARIO.

The jurisdiction of the Grand Lodge of Canada is conterminous with the territory of the province of Ontario, in the Dominion of Canada. At a session of the Grand Lodge of Canada in 1875, a proposition was made to change the name of the Grand Lodge from "Canada" to "Ontario," conforming the name of the Grand Lodge to the name of the civil division. Under the rules, action thereon was postponed one year. In the meantime certain brethren undertook to form an opposition Grand Lodge to be called the Grand Lodge of Ontario.

As this Grand Lodge holds fraternal relations with the Grand Lodge of Canada, exercising jurisdiction in the civil division claimed by the Grand Lodge of Ontario, I recommend that this Grand Lodge refuse to recognize the Grand Lodge of Ontario, and prohibit Masonic intercourse with it.

FINANCES OF THE GRAND LODGE.

In 1869 I first took my seat in this Grand Body as the representative of a subordinate Lodge. The Committee on the Accounts of the Grand Treasurer and Grand Secretary reported that year the assets of the Grand Lodge to be in cash and U. S. bonds \$5,787.90. The premium on the bonds would have made the sum over \$6,000. This sum represented the savings of sixteen years. The gross receipts during this period, beginning with \$170.50 at the session of 1854, had been less than \$20,000. Over 30 per cent. had been saved. From 1869 to 1876 the gross receipts were \$28,000. Had as large a percentage been saved as in the previous years and safely invested, the accumulation of principal and interest would have given us to-day a Grand Lodge Fund of at least \$20,000; but instead of this the Grand Treasurer at the beginning of last session could report on hand only \$37.72. Into the maelstrom of Grand Lodge expenditures all the receipts, and all the savings have gone. What has the Grand Lodge to show for this expenditure of money? Has it a hall in which it can meet? No. Has it an Orphan Asylum? No. Has it a Home for Aged and Indigent Masons, and their Widows? No.

Has it a Charity Fund? No. Has it a fund for any object? No.

You may be curious to know how this money has been spent. In round numbers \$10,000, has been paid as per diem and mileage, \$2,500 paid to the old district deputies, and Grand Visitor and Lecturer, \$5,000 in the Grand Secretary's office, \$1,800 to Grand Masters, \$1,500 in rent, \$8,000 in printing and so on. In charity out of Grand Lodge funds, \$400. A morsel of bread, and a deal of sack.

Who is responsible for this? The Grand Lodge of Minnesota.

It is not pleasant to refer to this brethren, it is not complimentary to us; but there are times when it does good to look over the past, to have our errors pass in review, that we may amend our ways in the future. The revenues of this Grand Lodge are amply sufficient to meet all its expenditures, and leave a surplus year by year.

PAYMENT OF MONEY TO PAST GRAND SECRETARY PORTER.

During the latter part of 1875, certain brethren residing at Moorhead sent a petition for a dispensation with the fee to Bro. Porter, then Grand Secretary. After my election the petition was renewed, with a statement that the fee had been paid Bro. Porter; the brethren were informed that they must pay the fee to the present Grand Officers, and that the matter would be brought to the attention of the Grand Lodge. I wrote Bro. Porter calling his attention to the statement of the brethren at Moorhead, and asked him if correct to remit the money to the Grand Secretary; if incorrect to so inform me. I received a reply only a few days since, but no money has been paid over.* The Grand Lodge elects the officers to whom the subordinate Lodges and brethren must pay money. If the officers thus elected, fail to account for the moneys so received, the Grand Lodge must make the loss good.

I therefore recommend an appropriation of twenty dollars to Moorhead Lodge, U. . D. .

DEATH OF BRETHREN.

Since we last met, R. . W. . Robert Stewart, of Rising Sun

*The Grand Master here read a copy of his letter to E. D. B. Porter, and the latter's reply.—*G. . Sec.*

Lodge, No. 49, St. Charles, Past Senior Grand Warden, has entered into rest. He was truly a good man, a devout Christian, and a zealous Mason. One who knew him well writes thus: "He was the most kind-hearted and generous man I ever met, he was so to a fault. He had the good of Masonry at heart; his counsels in Lodge were always calculated to raise the moral standing of the Craft. He was one of the few that would 'go on foot and out of the way to give timely notice to a brother of approaching danger.' He was a most strict adherent to our ancient landmarks, and would not allow a transgression of even the least point." Bro. Stewart was a Mason of the old school. His brethren write him "as one who loved his fellow men."

Then also entered into rest at Richmond, Va., on Nov. 16, the venerable John Dove at the ripe age of eighty-four years, having been a Mason for sixty-three years, and the Grand Secretary of the Grand Lodge of Virginia for forty-one years, Grand Secretary of the Grand Chapter for fifty-eight years, and Grand Recorder of the Grand Commandery for thirty-one years. Full of years and honors he was gathered to his fathers.

VISITATIONS.

As Bismarck Lodge chartered at your last session was two hundred miles distant from the nearest Lodge, it seemed best that I should in person constitute it, and install the officers, although the round trip would involve a journey of over thirteen hundred miles; such is the distance upon the waters of the upper Missouri of this outpost of Masonry. In May, Grand Secretary Pierson and myself visited Bismarck, constituted the Lodge, and installed its officers. We found there many zealous brethren from this and other jurisdictions.

At Bismarck I was reminded of a Masonic service in which I bore a part during General Sibley's Indian expedition of 1863. While in camp four miles below the present site of Bismarck, Bro. Beever, a volunteer aid on the staff of the general commanding, was killed by the Indians. On the last Sunday of July R. . W. . John C. Whipple, then D. . G. . M. ., called together in a Lodge of emergency the brethren with the expedition; he appointed Bro. Edgerton, now Junior Grand Warden, Master, myself Senior Warden, and the late Bro. Patch, Junior Warden; thus constituted, the last sad rites of Masonry, consigned to our mother

earth in the then far off wilds of the upper Missouri, all that was mortal of our brother. Bro. Beaver came to the general commanding, a stranger, but strongly recommended by prominent citizens of New York, among them Hamilton Fish and John Jacob Astor. He soon endeared himself to all acquaintances. He was fitted to adorn any society, for he was of a good English family, and an Oxford man. His remains have since been removed, and now lie in Oakland cemetery near this city. This was the first Masonic service held in Dakota Territory.

We improved the opportunities of this trip to also visit the Lodges at Duluth, Fargo and Moorhead. Palestine Lodge, No. 79, Duluth, Bro. J. A. Olds, W. . M. ., is a fine working Lodge; the hall is large and well furnished, and all the appointments of the Lodge complete and perfect. Shilo Lodge, No. 105, Fargo, D. T., Bro. C. W. Rossiter, W. . M. ., is yet a young Lodge, but is flourishing. Bro. Rossiter is a zealous Mason, and is ably seconded by his Lodge. Moorhead Lodge, U. . D. ., is in its infancy, but the fact that Bro. J. S. Campbell, a veteran Master is at its head, is a guarantee that its work will always be well done. On the occasion of our visit, of the fifteen Masons gathered in the upper chamber used as its Lodge room, two had been honored with the Grand East, one had been a member of a provincial Grand Lodge in England, and six been either Past or Present Masters of Lodges.

The Grand Secretary and myself also visited on Dec. 8th, Centennial Lodge U. . D. ., at Delano, Bro. Frank S. Swart, W. . M. . Their hall is convenient, well adapted to Lodge purposes, but not yet fully furnished. The records were fully entered up, neatly and plainly kept. The Lodge requires a high standard of proficiency in the preceding degrees before advancement.

I have also visited Swift Lodge, U. . D. ., at Benson, the youngest of the Lodges under Dispensation. This Lodge has the material and jurisdiction for a fine Lodge. The brethren are zealous, and the Lodge is already in good working order.

PAYMENT OF DUES BY PETITIONERS FOR DISPENSATIONS.

Under the resolution of last year, requiring that all petitioners for Dispensations should present evidence that their dues had been paid, I have required payment to be made up to the time when a

Dispensation would issue. That the rule may be uniform I recommend that in future all petitioners for Dispensations be required to present evidence that all dues are paid to the Lodge or Lodges, of which they are members, to December 31st of the current year. One who has not met all his obligations to his old Lodge should not be permitted to assist in the formation of a new one.

GRAND LODGE REGISTRY.

The Grand Lodge Registry has not yet been brought up. The Grand Lodge should take measures to perfect it. The Grand Secretary will inform you of its condition, and what it requires.

A case showing its usefulness came to my knowledge during the year.

An orphan boy was living in a family the head of which had been appointed his guardian. The boy alleged cruelty on the part of his guardian and fled from him, the courts interposed on the application of his guardian, and he was taken from the friends where he had sought refuge and returned to his former home. His case attracted such attention that it was several times noticed in the St. Paul and Minneapolis dailies. Friends were interested in his behalf, but were powerless to help him. Remembering that his father had been a Mason he one day mentioned it to a friend, not a Mason. His friend communicated that fact to a Mason, but the Lodge of which the father had been a member was not known. The Grand Lodge Registry was appealed to and the Lodge ascertained. That Lodge was put in possession of the facts, the case found to be one that justified action, the courts were applied to, the boy taken from his former guardian, and placed in the family of an uncle in a distant Southern State, where he is kindly treated, happy and contented, his troubles over.

Without the Grand Lodge Registry it would have been difficult, if not impossible to have known if the boy's statement was true, or if true, the Lodge to which his father belonged. His father in his lifetime as little thought, as you or I now think, that after he was but dust in his grave, the Grand Lodge Registry would be of great benefit to his orphan child. Let us therefore not withhold the sum needed to complete it, for it may be as bread cast upon the waters, that will return to us after many days.

COLOR IN MASONRY.

This question was brought before the last Grand Lodge, referred to a committee, and must come before us at this session.

I deprecate the bringing of this question in its present shape before the Grand Lodge. I can not see how good can grow out of it, evil may. Masonry regards not any man for his mere worldly wealth or honor. The rich and the poor, the high and the low, stand in an equality before its altar. Race or color is not found in its vocabulary. There is but one disqualification of birth, a man must be "free-born" or he can not be made a Mason. Brethren! We are nearly all Masters, or Past Masters of Lodges; at our installation in the presence of Almighty God, and the Lodge we were called upon to preside over, to this question: "Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?" We solemnly, and I trust sincerely answered: "I do." To strike out "free-born" or to make it of more effect, is, I believe, such an innovation in the body of Masonry as we are pledged in the most solemn manner to resist.

I know of but one way in which a profane can be made a Mason; or a Mason, not a member, can be admitted to membership in a Lodge, and that is by individual petition, and unanimous ballot. Had it been shown that colored men ever applied to Lodges in this jurisdiction, and been rejected on account of color, there might have been a ground of complaint, and a decent pretext for the agitation of this question.

This question has been before you for a year, it must be met at this session. I believe you are prepared to meet it, and to settle it in accordance with the ancient laws and usages of Masonry, and not otherwise.

CONCLUSION.

Thanking you brethren, for the kindness and courtesy on your part that has characterized our official relations; and invoking the blessing of Heaven to rest upon us and all regular Masons; praying that brotherly love may prevail; that every moral and social virtue may cement us; and that at the close of our deliberations at this session it may truly be said, peace and harmony have prevailed, I submit my official acts for your inspection.

JAMES C. BRADEN, *Grand Master.*

On motion of Bro. A. C. Smith, the address of the Grand Master was referred to a committee of three for subdivision and reference.

The Grand Master appointed Bros. A. C. Smith, G. S. Ives and W. D. Cornish such committee.

STANDING COMMITTEES.

The Grand Master announced the appointment of the Standing Committees as follows :

On Visiting Brethren.—J. H. Noble, R. Lemicke.

On Ancient Landmarks.—A. C. Smith, A. Goodrich, Wm. Lee, E. A. Gove, Thos. Montgomery.

On Masonic Jurisprudence.—C. W. Nash, H. N. Setzer, R. A. Jones.

On Appeals and Grievances.—J. H. Brown, C. H. Benton, J. A. Kies-ter, C. A. Roy, W. D. Cornish.

On Foreign Correspondence.—A. T. C. Pierson, Aaron Goodrich, D. B. Loomis.

On Appropriations.—E. W. Durant, Fred. Joss, O. G. Miller.

On Returns of Lodges.—C. N. Daniels, T. C. Shapleigh, B. F. Jenness, J. H. McCourt, Alex. Fiddes, J. A. Canfield, W. H. Mills, F. B. Van Hoesen, F. N. Goodrich.

On Lodges Under Dispensation.—S. E. Adams, S. J. Willard, H. A. Parks.

On Grand Treasurer's and Grand Secretary's Accounts.—L. Z. Rogers, H. M. Kent, C. A. Coe.

On Printing.—Grand Secretary, Grand Treasurer, W. G. Dye.

On Auditing.—T. L. Rice, O. L. Cutter, Wm. Stafford.

On Unfinished Business.—Isaac Lincoln, E. N. Berry, T. C. Bivins.

REPORT OF GRAND SECRETARY.

The Grand Secretary respectfully reports in accordance with the provisions of the Grand Constitution.

PROCEEDINGS OF LAST SESSION.

The proceedings of the last session of the Grand Lodge were printed and distributed within thirty days after the close of the session.

The usual distribution was made, three to each subordinate Lodge and three to each Grand Lodge in North America and to several of the Foreign Grand Lodges, one to each of our Representatives near other Grand Lodges, and to the Masonic press.

I have received quite a number of applications for copies of our proceedings. When such requests came from libraries, either Masonic or public I have sent the copies desired, but to private individuals I have declined to forward copies unless the stamps to prepay the postage accompanied the application.

The appropriation made at the last session was hardly sufficient to cover the necessary expenses of the office, and I did not propose to, out of my

own pocket, pay postage for strangers. I believe that the Grand Lodge fulfills the contract with furnishing the proceedings free and should not be expected to hire some one to accept them by paying postage.

By curtailing reports and omitting several statistical tables, such as have usually been printed with our proceedings, I was enabled to get the printing done by exceeding the appropriation only \$11.00, and that amount the printer, Bro. Driscoll, donated to the Grand Lodge.

CONDITION OF OFFICE.

It is due to myself, to report the condition of the office when I came into possession.

1st. The Record Book has not been written up for two years past.

2d. Account Book: no entries have been made in this book since 1857. The last Lodge entered was that of Pleasant Grove, No. 22.

3d. Register of Charters: but few charters have been registered—and those in pencil—and not a single Dispensation.

4th. Register of Members: this book has been partially written up to 1871-1872. In the entries for those years there are many errors, some members having three and others two "permanent numbers" prefixed to their names.

I found the Registry in a public room in the Capitol, in charge of no one, and the returns for the year 1871, 1872 and 1873 scattered around loose in several rooms.

The files of returns are now complete.

I am the more particular in noticing the condition of these books, because the Constitution requires that the Secretary should keep such books, and some action of this Grand Body is necessary, to get the matter on a business footing.

MONETARY.

I have received during the year for dues of 1875, charter fees and Dispen-
sations, three hundred and one and 75-100 dollars, all of which has, in
accordance with an arrangement made with him, been deposited in the
Second National Bank of St. Paul, to the credit of the Grand Treasurer,
as follows:

Jan. 20, 1876, of Wapahasa Lodge, No. 14, dues for 1875..	\$56 50
Jan. 27, 1876, of Ashlar Lodge, No. 61, dues for 1875.....	24 25
Feb. 4, 1876, for Dispensation Centennial Lodge, U. S. D. .	20 00
Feb. 14, 1876, dues of Mt. Tabor Lodge, No. 106.....	23 00
Feb. 22, 1876, Charter fee of Prairie Lodge, No. 123.....	25 00
Feb. 26, 1876, Charter fee of Granite Lodge, No. 117.....	25 00
Feb. 29, 1876, Charter fee of Lafayette Lodge, No. 116...	25 00
March 15, 1876, Charter fee of Newport Lodge, No. 118...	25 00
March 18, 1876, for Dispensation Moorhead Lodge, U. S.	
D.	20 00
March 20, 1876, dues of Chain Lake Lodge, No. 64, for 1875	18 00
May 18, 1876, Dispensation Josephus Lodge, U. S. D.	20 00
Nov. 15, 1876, Dispensation Swift Lodge, U. S. D.	20 00

Total.....\$301 75

Learning from the W. M. of Mt. Tabor Lodge that the dues of his Lodge had been sent in a post office order to the late Grand Secretary, the payment thereof was stopped, and a duplicate order was issued by the P. O. department at Washington, after the presentation of diverse certificates, &c.

Ashlar Lodge, No. 61, claims credit for the payment of \$26, due for the year 1875. I received but \$24.25, thus: The Secretary of Ashlar Lodge sent by express a package, directed to the Grand Secretary, containing the returns for 1875, and the dues, \$26, in bills; the package was not received at the express office here until three days *after* the close of the *last session*. Calling at the express office, I was informed that the package had been delivered to Bro. W. S. Combs; calling on him for the package, he said that he would send it me; a week afterwards, I again asked him for the package, to which he again replied that he would send it to me; three days subsequent, he brought the package, stating that he had opened it and taken out \$1.75. I can only give the Lodge credit for the amount I received, and yet it is entitled to credit for the full amount of dues. Some action is necessary. I may remark, *en passant*, that the right of any party to receive valuable packages not addressed to him, to open and abstract moneys therefrom, is not particularly apparent.

APPROPRIATIONS.

Warrants were drawn for the various appropriations made at the last session, except that for charters. After the close of the session, a sufficient number of blanks were found to answer the requirements of two or three years. The \$75 appropriation remains in the treasury.

In one instance the appropriation has been exceeded, viz.: that for insurance. In April last, the agent of the insurance company in which the Grand Lodge property had been insured for several years, informed me that the insurance would expire in a few days, and desired to renew it. I requested him to do so, stating that \$33.00 had been appropriated for that purpose. He told me that would only be the premium on \$2,000, whereas the property had heretofore been insured for \$4,000, and \$6,000. Investigation developed the matter to stand in this wise:

Bro. Combs, April 12, 1872, took out a three years policy, for \$4,000, premium \$140. (Charged \$148, see proceedings, 1873, p. 16.) April 12, 1873, Bro. Porter took out an additional policy for \$2,000, for one year, premium \$44. (Charged \$57, see proceedings, 1874, p. 45.) April 12, 1874, this latter was renewed for one year, premium \$33. Both policies expiring, April 12, 1875, Bro. Porter renewed the \$4,000 policy for one year; this expired April 12, 1876.

None of these facts were known at the last session, and hence an appropriation of only \$33 was made, an amount sufficient to pay the premium on a \$2,000 policy only.

Knowing that neither \$2,000, nor yet \$4,000, would reproduce the property lost in case of fire, yet I had no discretion. The Grand Treasurer, recognizing the risk, advised a \$4,000 policy, and offered to advance the money and take the chances of the Grand Lodge refunding it. Finally, on the advice of the Grand Master, I took out a policy for \$4,000, premium \$64, and drew a warrant for the amount, thus exceeding the appropri-

ation for insurance \$31, but of the aggregate appropriations \$44 still remain unexpended.

GRAND LODGE PROPERTY.

The property of the Grand Lodge largely consists of painted copies of its own proceedings, and those of sister Grand Lodges.

Of the former, there are about 1,500 copies of the reprint, and a sufficient number of copies of each of the years since which, if bound, would make from 800 to 1,000 volumes. Something should be done with the unbound copies; as it is, no one is benefited, and vermin are destroying them. One hundred copies can be bound, uniform with the reprint, at an expense of from 80 cents to \$1.00 per volume.

I would suggest that the Grand Secretary be authorized to have bound such copies as each Lodge may desire, they paying only the cost of binding, the Grand Lodge paying only for the binding of such number of copies as required for its own use.

RETURNS.

By resolution of the Grand Lodge the returns of the subordinate Lodges are required to be sent to the Grand Secretary by the 1st of January of each year. Should this resolution be complied with it would enable the Grand Secretary to prepare a roll of members, and an abstract of the returns before the meeting, thus saving the labor of the two committees and obviating the necessity of an appropriation to do such work after the close of the session. The blanks were sent out during the first week in December, those returned indicate that many of the Lodges have neither a Registry or Convenience Book; with these books properly written up, a secretary could make out his returns correctly in an hour.

In accordance with the requirements of the Constitution, Title 9, Sec. 66, Art. 10—I herewith report that Lodges Nos 17, 92, 97 and 117 have neglected to send up their returns as required by the resolution of the Grand Lodge.

REQUIREMENTS FOR THE COMING YEAR.

- 1st. A book in which to transcribe the transactions of the Grand Lodge.
- 2d. Blank Dispensations; there is but one on hand.
- 3d. Blank Returns; there are but forty-five on hand.
- 4th. Registry and Convenience Books. These are furnished by the Grand Lodge to subordinates at cost, they can be got up in connection with blanks for returns at 50 per cent. less than if ordered separately. Several Lodges have applied for them, but there are none on hand.

The above will require an appropriation of—

For Record Book, 10 quires, \$2.00 per quire.....	\$20 00
Blank Dispensations on bond paper.....	10 00
600 Blank Returns.....	17 50
Registry and Convenience Books, if 25 of each are bound, about \$2.00 per book, which has been the price heretofore charged	100 00
Expenses amounting to \$7.50 incident to the reduction in railroad fare have been incurred which was not anticipated at the last session, for printing circulars, certificates, etc.....	7 50

APOLOGY.

I regret that a mistake was made in the last proceedings relative to the names of the Secretaries, the error was caused by Secretaries writing on the wrong line in the blank returns. It must be confessed that the blanks were badly printed.

CONCLUSION.

For the expenditure of the one hundred dollars appropriated at the last session for postage and the expenses of the office I refer to the account herewith.

Some provision should be made for the proper storage of the property of the Grand Lodge. The other Grand Bodies have property stored in connection with that of this Grand Body, and in justice should pay a proportionate amount of the expense. Heretofore the entire expense has been borne by the Grand Lodge. The Grand Commandery and the Grand Chapter have each appointed joint committees. I suggest that a committee be appointed by this Grand Lodge, to act with the committees appointed by the other Grand Bodies, to devise a plan whereby the expenses may be equitably divided.

Fraternally submitted,

A. T. C. PIERSON,

Grand Secretary.

REPORT OF GRAND TREASURER.

M. W. Grand Lodge of Minnesota,

In account with G. A. CAMP, Grand Treasurer.

DR.

1876.	
Jan. 12, By cash on hand.....	\$37 72
Jan. 12, By cash of W. S. Combs.....	1,429 00
Jan. 13, By cash of W. S. Combs.....	2,002 50
Jan. 14, By cash of W. S. Combs.....	318 50
Jan. 20, By cash of A. T. C. Pierson, Grand Secretary.....	56 25
Jan. 24, By cash of A. T. C. Pierson, Grand Secretary.....	24 25
Feb. 4, By cash of A. T. C. Pierson, Grand Secretary.....	20 00
Feb. 29, By cash of A. T. C. Pierson, Grand Secretary.....	25 00
Nov. 16, By cash of A. T. C. Pierson, Grand Secretary.....	20 00
Dec. 20, By cash of A. T. C. Pierson, Grand Secretary.....	156 25
Total.....	\$4,089 47

CR.

1876.

Jan. 13, To amount of pay roll, Order 13.....	\$1,498 30
Jan. 13, Bro. Richardson, Grand Tyler, Order 4.....	50 00
Jan. 13, Bro. A. T. C. Pierson, Com. For. Cor., Order 1...	250 00
Jan. 13, Bro. Griswold, P. G. M., Order 3.....	264 00
Jan. 13, Bro. W. S. Combs, Order 2.....	25 00
Jan. 19, Insurance for 1875, Order 88.....	64 00
Jan. 19, Printing G. M. Griswold's Address, Order 7....	12 00
Jan. 19, Printing and Binding Proc. G. L., 1876, Order 6.	600 00
Jan. 19, Postage and Stationery, Order 5.....	65 00
Jan. 19, Stationery for Session 1876, Order 8.....	6 75
Jan. 19, Rent of Room, Order 9.....	50 00
Feb. 24, To P. G. M. Griswold, for copying Address, Order 12.....	8 50
May 18, Insurance for 1876, Order 14.....	33 00
May 18, Grand Chaplain, Order 11.....	25 00
May 18, Insurance, Order 15.....	31 00
May 23, M. W. J. C. Braden, Order 20.....	50 00
Aug. 15, Grand Secretary's Salary, Order 16.....	250 00
Nov. 20, Grand Secretary's Salary, Order 17.....	250 00
Nov. 20, Postage and Stationery, Order 18.....	35 00
Nov. 20, M. W. J. C. Braden, expenses, Order 19.....	75 00
Total.....	\$3,642 55

Balance on hand..... \$446 92

The foregoing report was printed in advance of the meeting of the Grand Lodge. I have received of the Grand Secretary, on account of dues for the year 1876, four thousand and fourteen and 50-100 dollars.

All of which is fraternally submitted,

G. A. CAMP,

Grand Treasurer.

They were referred to the Committee on Grand Treasurer and Grand Secretary's Accounts.

APPORTIONMENT OF ADDRESS.

Bro. A. C. Smith presented the following report, which was adopted:

To the Most Worshipful Grand Lodge of Minnesota:

Your committee, to whom was referred the M. W. Grand Master's address, for subdivision and reference, would respectfully recommend:

1st.—That so much as relates to Dispensations granted, be referred to the Committee on Lodges under Dispensation.

2nd.—That so much as relates to decisions and suspension for non-payment of dues, to the Committee on Masonic Jurisprudence.

3d.—That so much as relates to the Grand Lodge of Canada and Grand Lodge of Ontario, to a special committee of three

4th.—That so much as relates to payment of money to Grand Secretary Porter, to a special committee of three.

5th.—That so much as relates to arrest of a petition and payment of dues by petitioners for Dispensations, to the Committee on Ancient Landmarks.

6th.—That so much as relates to unauthorized use of Grand Lodge Seal, to a special committee of three.

7th.—That so much as relates to death of brethren, to a special committee of three.

8th.—That so much as relates to Grand Lodge Registry, to a special committee of three.

9th.—That the residue of the address be referred to a special committee of three.

A. C. SMITH,	} Committee.
G. S. IVES,	
W. D. CORNISH,	

The Grand Master appointed the special committees as follows :

SPECIAL COMMITTEES.

On Unauthorized use of the Grand Lodge Seal.—J. N. Castle, H. N. Setzer, J. C. Day.

Past Grand Secretary Porter.—I. B. Cummings, A. J. Edgerton, H. McMurtie.

On Death of Brethren.—Charles Griswold, A. C. Smith, J. E. Wing.

On Grand Lodge Registry.—W. T. Rigby, Lee Hensley, G. W. Comee.

On Residue of the Grand Master's Address.—L. A. Hancock, B. F. Til-
lotson, J. N. Porter.

On Pay Roll.—Grand Treasurer, O. H. Page, A. Marden.

Grand Lodge of Canada and Ontario.—A. Goodrich, Geo. M. Hunt,
J. V. Brower.

LATE GRAND SECRETARY.

The committee to which the accounts of Bro. E. D. B. Porter, late Grand Secretary, were referred at the last Annual Communication, presented the following report :

To the M. W. Grand Lodge of Minnesota :

Your Committee on Grand Treasurer and Grand Secretary's Books respectfully submit, that they have, since their last report, (see Grand Lodge proceedings of 1876, page 43) examined into the accounts of Bro. E. D. B. Porter, late Grand Secretary, as carefully as possible, and submit the following as, in their opinion, the present status of his account :

Commence with balance in his hands as per report of 1875.....	\$587 33	
Rec'd for charter fees, Ben Franklin Lodge, No. 114.....	\$25 00	
Rec'd for charter fees, Elgin Lodge, No. 115.....	25 00	
Rec'd for charter fees, Khurum Lodge, No. 112.....	25 00	
Rec'd for charter fees, Excelsior Lodge, No. 113.....	25 00	
Rec'd for charter fees, Bismarck Lodge, No. 120.....	25 00	
		125 00
Rec'd for Dispensation, Lafayette Lodge, U. D.....	\$20 00	
Rec'd for Dispensation, Janesville Lodge, U. D.....	20 00	
Rec'd for Dispensation, Grand Meadow Lodge, U. D.....	20 00	
Rec'd for Dispensation, Delta Lodge, U. D.....	20 00	
Rec'd for Dispensation, Kellogg Lodge, U. D.....	20 00	
Rec'd for Dispensation, Blooming Prairie Lodge, U. D.....	20 00	
Rec'd for Dispensation, Winslow Lewis Lodge, U. D.....	20 00	
Rec'd for Dispensation, Granite Falls Lodge, U. D.....	20 00	
Rec'd for Dispensation, Newport Lodge, U. D.....	20 00	
		180 00
Rec'd for dues, 1875, North Star Lodge, No. 23.....	\$41 50	
Rec'd for dues, 1875, Morning Star Lodge, No. 29.....	25 00	
Rec'd for dues, 1875, Oriental Lodge, No. 34.....	31 50	
Rec'd for dues, 1875, Cannon River Lodge, No. 52.....	24 50	
Rec'd for dues, 1875, Howard Lodge, No. 82.....	19 50	
Rec'd for dues, 1875, High Forest Lodge, No. 85.....	15 50	
Rec'd for dues, 1875, Doric Lodge, No. 87.....	48 00	
Rec'd for dues, 1873-4-5, Fraternal Lodge, No. 92.....	60 50	
Rec'd for dues, 1875, Unity Lodge, No. 93.....	26 50	
Rec'd for dues, 1875, Keystone Lodge, No. 94.....	48 00	
Rec'd for dues, 1875, Sherburne Lodge, No. 95.....	36 00	
Rec'd for dues, 1875, Elgin Lodge, No. 115.....	55 50	
Rec'd for dues, 1875, Minneiska Lodge, No. 74.....	15 00	
Rec'd for dues, 1875, Tyrian Lodge, No. 86.....	40 00	
Rec'd for dues, 1875, Prudence Lodge, No. 97.....	9 50	
Rec'd for dues, Joppa Lodge, No. 76—not known.....		
Rec'd for dues, Evergreen Lodge, No. 46—not known..		
	\$496 50	496 50
Amount of debits.....		\$1,388 83
From which we deduct accounted for by Grand Master		
Charles Griswold, four Dispensation fees.....	\$80 00	
Jan. 14, 1875, paid Grand Treasurer.....	249 00	
Salary of December, 1875.....	41 67	
	\$370 67	370 67
Leaving a deficit not accounted for, of.....		\$1,018 16
For which amount we consider Bro. E. D. B. Porter, late Grand Secretary of the Grand Lodge, is a defaulter, besides dues of Joppa, No.		

76, and Evergreen, No. 46—and \$20 fees received with application for Moorhead Dispensation.

(Last year the Committee gave credit to E. D. B. Porter, Grand Secretary, for the sum of \$250, for bringing up the Grand Lodge Register, under the impression that he had done so; but finding that was not done, we have not included that credit in this report.)

We would further state, that at the last Grand Lodge this Committee made strong efforts to see Bro. Porter, to learn all we could of his accounts, but we were informed that he was *so sick* that an interview with us would be dangerous to him, hence, with brotherly charity, we desisted—but are credibly informed that on the next day after the adjournment of that Grand Lodge, he made his appearance on the streets. And from all the circumstances of his case which have come to our knowledge, we are of opinion that his case should receive direct and prompt action by this Grand Lodge. Charity begins at home. This Grand Lodge has been defrauded of this large amount by a trusted brother, who, while he may ask our pardon, gives no evidence of any repentance by furnishing this Grand Body with any of the information which may tend to simplify or explain his accounts, and if we condone his faults, to use a light expression, are not we setting an example that all Secretaries may almost safely follow—thinking by the precedent of this case, they may ask that Masonic charity shall cover theirs.

E. W. DURANT, }
L. Z. ROGERS, } *Committee.*

On motion of Bro. I. B. Cummings, the report was accepted, and referred to the special committee to which that part of the Grand Master's address relating to Past Grand Secretary Porter had been referred.

FOREIGN CORRESPONDENCE.

Bro. A. T. C. Pierson presented the Report on Foreign Correspondence, in printed form.

NEW BUSINESS.

On motion of Bro. L. Z. Rogers, it was

Resolved, That as a guard against hasty legislation, and with a view to shorten the session, no new business shall be introduced after 2 1-2 o'clock P. M. to-morrow.

SPECIAL ORDER.

On motion of Bro. L. A. Hancock, it was

Resolved, That the election of officers for the ensuing year be made the special order for 2 1-2 o'clock P. M. to-morrow.

The Grand Lodge was called off until 7 1-2 o'clock P. M.

EVENING SESSION.

7 1-2 o'clock P. M., Jan. 9, 1877.

The Grand Lodge resumed labor—officers as at previous session.

RESOLUTION—GRASSHOPPER REGION.

Bro. Deming offered the following resolution, which, on motion of Bro. Durant, was referred to the Committee on Appropriations:

Resolved, That the sum of one hundred dollars be and the same is hereby appropriated to the sufferers in the grasshopper districts in this State, the same to be distributed under the direction of the M. W. Grand Master.

ORATION.

R. W. E. W. Durant, Grand Orator, then delivered an address, which was listened to with marked attention.

Bro. Hancock moved that a vote of thanks be extended to the Grand Orator for his interesting and instructive address.

Adopted unanimously.

On motion of Bro. Cooley, it was

Resolved, That R. W. Bro. Durant be requested to furnish a copy of his address to the Grand Secretary, and that it be published with the proceedings of the Grand Lodge.

(For the address, see Appendix.)

LATE GRAND SECRETARY, E. D. B. PORTER, SUSPENDED.

Bro. I. B. Cummings, from the committee to whom that portion of the address of the Grand Master relating to the late Grand Secretary, and also the report of the Finance Committee on the same subject was referred, presented the following report, which, after free discussion, was adopted:

To the M. W. Grand Lodge of Minnesota:

The committee to whom was referred that portion of the Grand Master's address relating to the accounts of Past Grand Secretary E. D. B. Porter, would respectfully report: That it appears by the report of the Finance Committee, made to this Grand Lodge, that Bro. E. D. B. Porter, late Grand Secretary, is a defaulter to this Grand Lodge in a sum exceeding \$1,000; and it further appears by the written admission of the late Grand Secretary, E. D. B. Porter, that he has expended the funds of the Grand

Lodge, and has neglected upon demand of the Grand Master to replace and refund the same. Your committee would, therefore, respectfully recommend that charges be preferred against brother E. D. B. Porter, and that he be required to answer said charges, at the next session of this Grand Lodge, and that in the meantime he be suspended from all the rights and privileges of Masonry.

I. B. CUMMINGS,	} Committee.
A. J. EDGERTON,	
H. MCMURTRIE,	

The Grand Lodge was then called off until to-morrow at 10 o'clock A. M.

SECOND DAY—MORNING SESSION.

WEDNESDAY, 10 o'clock A. M., Jan. 10, 1877.

The Grand Lodge resumed labor—officers and representatives as at previous session.

Bro. C. Griswold officiated as Grand Chaplain.

The records of yesterday's proceedings were read and approved.

RESOLUTION—PAY ROLL.

On motion of Bro. Camp, it was

Resolved, That the Committee on Pay Roll be directed to credit to each member entitled to per diem, three days' time at two dollars per day.

COLORED MASONRY.

P. G. M. A. T. C. Pierson, Chairman of the committee to which that portion of the address of the Grand Master relating to colored Masonry, and also the application of three bodies for recognition, was referred at the last Annual Communication, presented the following report:

To the M. W. Grand Lodge of Minnesota:

At the last Annual Communication of the Grand Lodge a certain portion of the address of the Grand Master was referred to a special committee, with instructions to report at the present session. Subsequently two papers were presented, and referred to the same committee with like instructions.

The two papers mentioned, by some mischance, have never come into the possession of the Chairman of the Committee, and the most diligent search has failed to elicit any information of their whereabouts.

But your committee do not propose to dodge the issue supposed to be presented in the said papers.

They were supposed—and it was so stated by the brother presenting them, to be—the one an application on the part of several colored men claiming to be Masons, and to be organized into two Masonic Lodges, for recognition as legally made Masons, with the view that the Grand Lodge of Minnesota should either recognize their charters, or issue new ones to them.

The other was stated to be from a present or past officer of a body styled the “Prince Hall Grand Lodge,” located in Boston, Massachusetts, asking the Grand Lodge of Minnesota to recognize it as a regularly constituted and legal Grand Lodge

The papers mentioned were not read in Grand Lodge, and neither their contents, or from whom they came, is a matter of record, but your committee are willing to accept the statement of the brother presenting them, and to meet the issue fairly and squarely.

Thus there were two matters referred to your committee.

It is generally expected that the chairman of a committee will draft the report. In this instance the chairman had not the time to devote to the various questions presented that was necessary, and further, he was perfectly willing to divide the *honors*—choosing for his own part that which involved an examination of the historical origin, &c., of the bodies asking recognition.

Conceiving that it would be very indelicate, to say the least, to ask the P. G. M.—who is a member of the committee—to report upon his own address, that was assigned to R. W. Bro. Goodrich, the first Deputy Grand Master in this jurisdiction, whose erudition and well-known devotion to Masonry was a guarantee that the matter would be faithfully attended to.

As to the second reference.

Are colored men, legally made Masons, entitled to recognition? or can colored men be legally made Masons in the jurisdiction of the Grand Lodge of Minnesota? are not the questions at issue. Those questions were settled long before the Grand Lodge of Minnesota had an existence, long before Masonry was transplanted on this continent; decided when the qualifications for initiation were first promulgated, long before Burns enunciated the noble sentiment:

“A man’s a man, for a’ that.”

These are questions upon which the Grand Lodge has no power to legislate, either for or against; they are questions which belong, under charter, exclusively to the subordinate Lodges. They are the exclusive judges of who they will recognize, or make Masons, and are subject only to the Ancient Landmarks of the Craft, and so far as color is concerned, it is just as competent for a Lodge to initiate a negro as it is a white man.

The questions for this Grand Lodge to determine are:

1st.—Shall we receive into fellowship with us certain parties who claim to be Masons, and grant them a charter? and

2d.—Shall we recognize the Prince Hall Grand Lodge as a legally organized Grand Body?

The usage of this Grand Lodge has ever been, when charters were asked for, to inquire :

1st.—Are the parties asking for a charter legally made Masons?

2d.—Are they competent to conduct a Lodge? and

3d.—Is there an apparent Masonic necessity for a compliance with the request?

In the application of the first of these tests to these parties, who claim to be regularly made Masons, it would scarcely seem necessary to pursue the investigation further to determine the question, than the statement of the admitted fact, that with but few exceptions they were made in Minnesota, but not in Lodges chartered or organized by the Grand Lodge of Minnesota; but as it is possible that some parties might conceive this to be a summary decision, we will, as briefly as possible, lay before you the result of our investigations.

In 1874, the Grand Lodge of England granted to certain parties, residents of Boston, in Massachusetts, a charter, in the then usual form, under the name of African Lodge, registered as No. 459, authorizing the parties therein named to make Masons, according to the ancient constitutions, and named Prince Hall for its first Master. It is not necessary for the purpose of this investigation, to present arguments to prove the authority of the Grand Lodge of England in that act or to sustain the regularity or the legality of African Lodge. Suffice to say that it was a legally established Lodge, having subordinate Lodge powers, *and such only*.

Prince Hall is supposed to have remained its Master until his death in 1807.

In 1797 Prince Hall, by Dispensation, established two Lodges, one in Philadelphia, and the other in Providence, Rhode Island. There was at that time a Grand Lodge in each of those States, claiming exclusive jurisdiction in Masonic matters.

This act of Prince Hall was decidedly a violation of the jurisdictional rights of each of those Grand Lodges, and of course, on that issue alone, the Lodges thus established were irregular and clandestine; even admitting that Prince Hall had been clothed with power to organize new Lodges, of which there is no evidence.

But again, the status of these two Lodges are determined by the ancient constitutions. The 8th of the 39 articles, commonly called "Anderson's Constitutions," printed in 1723, declares :

"If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor to own them as fair brethren duly formed, nor approve their acts and deeds, but must treat them as rebels."

We can arrive at no other conclusion than that the two Lodges, organized by Prince Hall in 1797 were irregular and clandestine, because—

1st.—Of the violation of the jurisdictional rights of the Grand Lodges of Pennsylvania and Rhode Island respectively; and

2d.—They were organized without the warrant of the Grand Master.

In 1808, one year after the death of Prince Hall, the two Lodges before noted and African Lodge, No. 459, formed Prince Hall Grand Lodge, in Boston.

The foregoing facts would seem to be sufficient to establish the status of *that* Prince Hall Lodge.

It would extend this report to too great a length, and it is not necessary to recite the rumors relative to the time this body continued in existence. All the evidence tends to show that it had ceased to exist previous to 1827. Diligent research has presented nothing reliable until 1847, when we again hear of another Prince Hall Grand Lodge, the one now asking recognition at our hands.

In 1846 an application was made by certain parties to the Grand Lodge of Massachusetts to be healed; the matter was referred to a committee. In due time the committee reported the results of its investigation, concluding with:

"That there were insuperable objections to granting the petition, which it is not necessary to mention, especially as it is understood that the petitioners have concluded to obtain a charter from the African Lodge in Pennsylvania."

The investigations of the committee developed that a white man, a member of a subordinate Lodge in Massachusetts, had, in company with a negro from Philadelphia, imposed upon a number of persons by causing them to pass through certain ceremonies of initiation, &c., assuring them that they were Masonic, and furnishing them with a dispensation to work, with the further assurance that after one year's probation, the Grand Lodge of Massachusetts would grant them a charter. The Grand Lodge promptly expelled the white man.

The next year, viz.: June 24, 1847, we again hear of a Prince Hall Grand Lodge, as delegates from it and two other Grand Lodges met in convention in Boston, and formed a National Grand Lodge of colored Masons. The inference is—and we have been unable to find any evidence to the contrary—that the parties, disappointed in obtaining recognition by the Grand Lodge of Massachusetts, in some way resuscitated the Prince Hall Grand Lodge.

From these facts we can only deduce that the latter Prince Hall Grand Lodge was also irregular and clandestine.

We may remark, *en passant*, that from the Prince Hall Grand Lodges, and the National Grand Lodge have all the other colored Lodges emanated.

To your committee these are conclusive reasons why the Grand Lodge of Minnesota cannot recognize the two organizations in this State, or the members thereof, as regular.

1st.—The charters were not issued by the Grand Lodge, and no other power has authority to establish Masonic Lodges in the State.

2d.—A large proportion of the members of these organizations were not free-born, to say nothing of other disabilities which, if they existed among white men, would prevent this Grand Lodge from accepting them.

3d.—No individual Mason can—as all Masons must know—hold Masonic communications with a clandestinely made Mason, or one under sentence of suspension or expulsion, while such a disability exists. And there is no power in this or any other Grand Lodge to absolve the Craft from that obligation; and

4th.—These parties do not ask to be healed; nay, they most emphatically

declare that they will not be; and it is simply impossible, without violating every principle of Masonry, to receive any of them upon any other terms.

We would extend to the negro every right, benefit and privilege which his manhood entitles him to, but are not in favor of extending to him, *because* he is a negro, privileges that we could not grant to the white man.

Again: neither the good of humanity, nor the interests of Masonry, render it obligatory upon us to enter the arena and decide between the numerous factions into which colored organizations are divided, each of which are denouncing the others as clandestine.

In conclusion the following resolutions are offered for the consideration of the Grand Lodge:

1st.—Resolved, That the Grand Lodge of Minnesota declines to recognize the Prince Hall Grand Lodge, located in Boston, Massachusetts, for the reason of its irregular formation.

2d.—Resolved, That this Grand Lodge cannot recognize charters as having any validity in this State, except those issued by its authority, and that it cannot issue charters except to such Masons as are of its obedience.

3d.—Resolved, That color is neither a bar to, or a recommendation for the reception of Masonic degrees in this jurisdiction, and that it is perfectly competent for any Lodge in this jurisdiction to make Masons of any parties possessing the required qualifications, viz.: "By being a man, free-born, of lawful age, of good report, and well recommended."

Fraternally submitted,

A. T. C. PIERSON,

Chairman of Committee.

R.. W.. Bro. Goodrich submitted the following report, which, on motion of Bro. Camp, was accepted and ordered to be printed with the proceedings:

To the Grand Lodge of Minnesota:

At the last Communication of this Grand Lodge, Grand Master Charles Griswold devoted considerable space in his Address to the subjects above named, wherein he earnestly contends that certain colored men and their organizations are entitled to Masonic recognition at our hands. The consideration of which, was referred to a Committee, of which a Past Grand Master of considerable experience is chairman, to which Past Grand Master Griswold was added, as was the undersigned. Subsequently the petitions of two colored Lodges, within this State, also that of Lewis Hayden on behalf of Prince Hall Grand Lodge, asking recognition, were presented, and referred to the above Committee. The undersigned is unable to devine the reason for which he was thereunto appended; suffice it to say, that he regrets his inability to concur in the opinions entertained by the majority of its members; that this report is submitted with the kindest feelings for his associates, as well as with his best wishes for the peace and prosperity of the order, should it serve as an anodine to the epidemic now prevalent in Ohio; the premonitory symptoms of which have reached Minnesota, he will feel that it has not been written in vain.

This reference devolves upon the committee an inspection of the ancient

laws of our being, as well as that found in our present constitution. That this may be rightly done we must examine those governing the subjects of the State or Empire from whence we trace our Masonic descent; especially must we consult such as define the *status* of its inhabitants, carefully noting the distinctions therein marked, in and by which the different orders of men know the positions to which they are assigned, attention being had to that found under the heads of *slave, serf, villein, freedman, freeman, free born, Mr., gentleman, burgess and esquire*.

The *free born* are supposed to be one remove from

"Breasts that suckled slaves."

FREE BORN—FREE MEN, WHO WERE SUCH IN BRITAIN?

This question expands as we remember that Masons are everywhere required to yield obedience to the laws and institutions under which they live. Hence we must know who were the *free born free men* of England, according to the "law of the land," as well as of our order, at the time Masonry was established in that realm, also at that at which it was transferred to colonies, now States in our Union; we should remember that it is the *State* that makes the *citizen* and *free man*, and the *Lodge* that makes the *Mason*; that so long as we obey the laws there can be no conflict; that a Lodge may know whether an applicant be free born, by an inspection of an abstract of his title to that distinction, bearing the seals of the keepers of the parish registry and free-man's rolls; these being no "unmeaning technicalities" that "should be made to stand aside." Without this *Shibboleth* of freedom, the candidate cannot and should not enter the Lodge. All are supposed to know that a *Free* Mason cannot be made of a man not *free*. Hence, upon the establishment of our order in England, the laws defining the *status* of its inhabitants, especially that of the free born free man, necessarily became a landmark; and the Craft, in its construction of this law, is bound by that of the State. Nor is it to be presumed that the Crown, (whence these corporate or charter privileges were originally derived,) always mindful of all that pertains to *caste*, would have conferred upon the *villein*, in addition to that peculiar freedom "wherewith a Mason is free," honorable distinctions, privileges, exemptions and monopolies, by which riches and honors were to be acquired, at the expense of the free born. Hence the necessity of *fixing* and *preserving* these important landmarks. This standard *adopted* by the Craft, and *required* by the Sovereign, served to shield the Crown from the ire of the burgesses and gentry which might have been called forth had the sons of *villeins* been placed upon "the Free man's roll." Upon this state of a record declared to be *unchangeable*, a kind of compact was entered into by the Crown and Craft; the former, in consideration of being faithfully served by a band of "good men and true," granted the latter, privileges not enjoyed by the mass of its subjects.

While Masonry was *operative*, no master could receive an apprentice who was not *free born*; when it became *speculative*, had the Craft reserved to itself the right to change its organic law, even if the State had consented to a modification of the compact, it is not probable that the standard of qualification would have been lowered. All experience serves

to show that it is *now practically too low*, while the disasters incident to the attempt to transform the *freed-man* into a *free man* by the nation, should admonish us to shun the rock upon which the ship of state is now so sorely imperiled.

In the investigation of this question, it is well for a time to lose sight of the African, as it was not on his account that these laws were enacted; yet, as he may not escape their application when within their purview, he will be incidentally noticed hereafter.

We find that the majority of the male population of England, at the above periods, though white, was neither free born, nor composed of free men. While these were not slaves in the popular acceptation of the term as employed in the United States, they were not free men either in law or fact; hence, as our order did not propose to fill its ranks with men alien to, or below the standard of a citizen, as fixed by the Government, they were, as a matter of necessity, excluded.

As the genius of the Government under which we live is so diverse from that whence we derive our Masonry, its laws and landmarks,—the former having, by constitution and law, abolished many of the orders, degrees and distinctions which in the latter indicate the rank and standing of the various classes into which its population is divided: the citizens of the one being *professedly* equal, while those of the other rejoice in the inequalities and distinctions created by law between men of the same race,—it may be well to consult the laws and institutions of the mother country.

FREE MAN.

In this country, the Sheriff is directed to summon a jury of "*good and lawful men*;" in England, he shall summon "*free and lawful men*." While our Sheriff might safely summon the first man he met who was a resident of the county, in England he can summon no one whose name is not upon the "*Free man's roll*."

GENTLEMAN.

In England, in its most extensive sense, includes every man above the rank of yeoman, comprehending noblemen; in a limited sense, a man who, without a title, bears a coat of arms, or whose ancestors have been *freemen*. In this sense, *gentlemen* hold a middle rank between the nobility and yeomanry. So important are these attributes that in the selection of a candidate for knighthood, (the lowest order of nobility,) the following distinctions must be observed:

First—"That he be a *gentleman of name and arms*, for *three* descents, both by the father's side and the mother's side." Nor shall he be "*decayed* in his estate whereof he is not able to conserve the honor of his order."

"Now there be four kinds of gentlemen:

"1st. A gentleman by *birth*;

"2d. A gentleman by *office*;

"3d. A gentleman by *reputation*;

"4th. A gentleman by *creation*."

Of the king's *creating* a gentleman, take this example:

"A French knight challenged John Kingston—a good and strong man at arms, but no gentleman. The record saith that the King thereupon

conferred upon the said *John* certain honors, and adopted him into the order of Gentlemen; inasmuch as it is a prerogative of the King's sovereign power to put a value on base metal by his impression. Henceforth it is *Mr. John Kingston*."

Under this state of the record, we may rest this portion of the case, cross the Atlantic and ascertain who were

FREE MEN IN THE COLONY OF MASSACHUSETTS,

Wherein eleven men would found a despotism.

Of that precious cargo shipped on board the "*May Flower*" and landed on Plymouth rock, there were but eleven who even arrogated to themselves the appellation of gentleman or the prerogatives of freemen; to the names of these, as they appear in the Register, is the prefix of "*Mr.*"—(1) Thus it was known that John Smith was no freeman, while "*Mr.*" John Smith was a citizen, freeman and gentleman, qualified to vote and hold office; and as Messrs. John Smith and Co. manufactured all the freemen that were to swell the present stock in this parish, the process became slow and difficult. Dudley writes:

"If any come here to plant, for worldly ends, they can well stay at home, he commits an error of which he will soon repent him; yet if any godly men will come over to help, they cannot dispose of themselves or their estates more to God's glory; but they must not be of the poorer sort."

In May of this year, it was *Resolved*, That "no man shall hereafter be admitted a free man, (that is, a citizen and voter,) unless he be a member of the parish church;" but woe unto him were he a Methodist, Baptist or Quaker. Nor were the facilities greater in

BOSTON.

"In 1646, several notable persons, members of the Church of England, who had been disfranchised by the Bostonians, presented a petition to the General Court at Boston, in which they complained that:

"The fundamental laws of England are not acknowledged by the Colony as the basis of the Government; that they were denied the enjoyment of their religious privileges; that they were debarred from all civil employments; that they had not even a vote in choosing magistrates, or civil or military officers, notwithstanding they had expended their youth, borne the burden of the day, wasted much of their estates for the subsistence of these poor plantations, paid all assessments, rates, taxes, at least equal if not exceeding others; yea, when the war was denounced against the Narragansett Indians, without their consent, their goods were seized for the service, themselves and servants especially, forced and impressed to serve in the war. * * * That therefore they desire that civil liberty and freedom be granted to all Englishmen, without imposing any oaths or covenants on

(1) These distinctions were punctiliously observed in this country long after the Declaration of Independence. In the official report of the proceedings of the Congress which met in Philadelphia, September 5, 1774, printed by Thomas and William Bradford, it appears that of the members composing that band of patriots, there was but one delegate who was not a *gentleman*, according to the legal standard; to the names of the others is appended either a prefix or an affix, to some both, thus:

From Massachusetts—Mr. Samuel Adams; John Adams, Esq.; these, though of different rank, were both *gentlemen*.

From Connecticut—The Hon. Roger Sherman, Esq.

From New York—Col. William Floyd, Esq.

From Virginia—The Hon. Peyton Randolph, Esq.; Richard Henry Lee, Esq.; George Washington, Esq.; and Patrick Henry, Jun., Esq.

them, which could not be warranted by the Letters Patent, and which seemed not to concur with the oath of allegiance imposed by parliament. We at least entreat that the bodies of us and ours may not be impressed, nor our goods forcibly taken away. Further, that none of the English nation be banished, unless they break the laws of England.”

While this memorial tells of sore oppression in the New Jerusalem, it is conceived in language mild and seemly, it asks no boon save that which nature indicates as the common right of all. How it was received, the following judgment of the Boston court will make manifest:

“In this petition, which is the first of the sort that we have received, and, as we conceive, without precedent in the commonwealth, we first observe: It were a dreadful, daring presumption, if the blessed name of the Most High God (whose honor is so often avouched to be their aim in this design) should be made to serve so corrupt a project; and we put them in mind how dangerous it is to engage the great name of the Almighty to advance their corrupt designs. It is not safe to dally with things sacred. * * * Let us pull off their mask;—some have lived in Virginia; others in Kent; others have had to do in maritime affairs; others in causes testamentary and matrimonial; others in chancery, and others in London and other corporations; one is a doctor, a bachelor, and only a sojourner; a second a church member, but no freeman; a third a freeman, but no church member; a fourth a clerk in the Prothonotarie's office; a fifth a young merchant little acquainted with commercial affairs; a sixth was taken up by accident; a seventh is an old London ‘Grocer.’ If this be their head, sure they have an unsavory head, not seasoned with much salt. Another matter which troubles them is, that they are compelled, under a severe fine, every Lord's day to appear at the congregation * * * In their conclusion, these remonstrants prognosticate what peace and felicity we may certainly expect, both in church and commonwealth, if their petition be granted, viz.: That every man be left to his own liberty. From such peace, unity and prosperity, the Lord deliver us, and all the seed of Israel, to the coming of Christ Jesus! Amen.

“Signed, by order of the General Court,

ISAAC NOWELL.”

Nor did the facilities for the manufacture of freemen much increase until 1776; while the condition of the colored man grew steadily worse.

COLORED MASONS AND COLORED MASONRY.

Grand Master Griswold informs us that organizations of colored men, in Ohio and other States, claiming to be Masons, have, at sundry times, sought recognition at the hands of “some of our Grand Lodges;” that, failing at home, they have asked, and are about to receive the coveted boon, from Masonic bodies beyond the Atlantic. It would seem that such reference to, and judgment of tribunals possessing no jurisdiction of the subject matter, cannot bind, and need not much concern the brethren here assembled.

He further says:

“The Grand Lodge of Ohio, *i. e.*, the one recognized by us, met in October last; that among the questions discussed, was a proposition to recognize the so-called colored Grand Lodge of that State, together with its subordinates. Said proposition was referred to an able committee, who presented a report agreeing to recognize the said Grand Lodge as legal, upon condition that its members would change its title to African Grand Lodge.”

Had not our worthy brother vouched for the ability of this committee, the extraordinary character of its report might have caused some to question its wisdom, while a careful inspection of the proceedings of that Grand Lodge for 1875, might cause others to regard the necessity for a division of labor and responsibility so manifest as to warrant the presence of *two* Grand Lodges within that State.

As Bro. Griswold seems to have formed an alliance with our brethren

of Ohio, for the popularization of "colored Masonry"—citing the action of that Grand Body as giving countenance to the movement, it may be pertinent further to quote its proceedings—first advising our brethren that we have ever deemed it but an act of Masonic comity and justice—the doing unto others that which we would that others should do unto us; to aid a neighbor Grand Lodge, should the exigency arise, in repelling invasion or suppressing usurpation within its jurisdiction—at least in so far as to refuse to meet the usurper on Masonic ground, or recognize the validity of his usurpation; but the action of that "more than thirty thousand zealous Masons," who *invite* rather than *repel* encroachment, that they may occupy a house divided against itself, renders that duty, in this instance, doubtful, and its performance difficult. Grand Master Battin congratulates the Craft upon the flexibility of Ohio Masonry:

"It is an illustration of the republican simplicity which has been engrafted upon our order, by which merit, and not birth, shall receive its reward. Our Lodges, Grand and subordinate, are governed by laws adopted by our members, subject to change or revision at their will, and intended to conform to the wants of the Fraternity. Our officers are elected from the body of the members, invested with just such powers—and no others—as are provided in our written constitutions and rules. The tyrannical and monarchical prerogatives of which we have heard, are not to be found in this jurisdiction, and, in an institution governed by written laws, should be obliterated."

These contemplated changes—this adding to, and taking from, the things written in our book of constitutions, may have prepared our Ohio brethren for a more vigorous assault upon the landmarks. When the descendants of Jacob shall proclaim the abrogation of the Decalogue,—the believers in Christ, His teachings and sacraments, and the followers of the Prophet his Koran, declaring themselves bound by no law they have not enacted,—the nation will have fallen upon evil times; then the temples, shrines and sanctuaries, once so sacred to the memory of their glorious founders, shall know their great originals no more forever, while upon their desecrated altars, strange offerings will be made to unknown gods. Bro. Battin becomes patriotic, he *revises* the Declaration of Independence, and *creates* all men *free* as well as *equal*. This enlargement of the area of freedom, is accepted without a dissenting voice, by the chosen representatives of four hundred and twenty Lodges of "zealous Masons."

"One hundred years ago, our Patriotic Fathers proclaimed to the world those noble words embodying great truths, that shook the thrones of monarchs as an earthquake. '*All men are created free and equal*, endowed by their Creator with certain inalienable rights, among which is life, liberty, and the pursuit of happiness.' They were the foundation of a great Republic, which, having stood the test of time, the shocks of foreign and intestine wars, is now at the close of its first century, greater, stronger, more powerful than ever before, and, like the Temple of Solomon, the wonder and admiration of the world. Our people are indeed free. Prejudice has given way to reason, passion to judgment, and all men of every race, without regard to previous condition, are invested with equal rights and immunities. The summit of perfection in free government has been reached, not only in theory, but in fact, by liberating the bondsmen and placing all upon an equality in rights.

"That which is true of the nation should be of the great Masonic Brotherhood."

(The italics are his.)

Finally, our brethren of Ohio, and Grand Master Griswold, are "*satisfied* that colored Free Masonry *had a legitimate beginning in this country*,

as much so as any other Free Masonry; in fact, it came from *the same source*." We shall see.

Grand Master Griswold continues :

"Final action was deferred. The indications are, that at their next gathering, the measure will carry. Heretofore, we have taken no action with reference to these so-called Lodges of colored Masons. Neither am I aware that any proposition, bearing upon this point, has been brought before us."

Thus we are advised that it is Grand Master Griswold who invites us to this feast of "untimely figs," who makes an issue where none should be made; who speaks of distinctions unknown to our order, and then, as if to bear witness against himself, says :

"Masonry knows no sects, no religions, as such; no castes, no nationalities, no black, no white. The color line is not found in Masonry; it has no place there. To introduce it, would be to mar the symmetry of our beautiful temple."

To all of which, save the reference to "*castes*," every true Mason will say Amen. Then ask our Most Worshipful brother why in violation of these laws and landmarks he thus raises his African "Ebenezer," introduces these questions of "black" and "white," and wittingly preaches heresy to the Craft?

We are told that "Masonry knows no castes." Here Bro. Griswold is at fault—evidently confounding Masons, so-called, with Masonry. The fact that men receive Masonic degrees who are oblivious of the genius of our order, fortunately does not abrogate its laws. It may be well here to say that Masonry is *not* ignorant of castes. It has ever recognized and yielded obedience to the laws of the land defining the status of the *free* man and the *slave*. *Caste* indicates *race, breed, lineage, class, order*—the conditions into which, by law, society, from the earliest time, has been divided; wherein the right of Jehovah to make "one vessel unto honor and another unto dishonor" has ever been recognized and respected, and upon this basis the privileges, burdens and responsibilities of the various orders of men have been determined, in all civilized nations, from the earliest time. Thus in India, Egypt, Assyria, Persia—throughout the east, whence came "the wise men"—the law of caste reaches beyond the period of history. In the time of Zoroaster, the people were generally classed thus: Priests, soldiers, husbandmen, and the pariah or *vilain* class. In Judea, servants were commanded to obey their masters, and there were *orders* and *courses* among the priests and Levites. These were evidently not flattered at being "ranked" by Solomon on the occasion of the dedication of the temple. Hence, perhaps, the conspiracy of brethren of the cloth in latter times, to fill his niche with the statue of a saint unknown to the ancient Craft. In England, each of the *sixty-six* orders, degrees, stages or steps, indicating the position each man shall occupy between the *laborer* and the *Throne*, is determined by rank—the six lowest thus: Esquire, gentleman, yeoman, tradesman, artizan, laborer. "As for gentlemen, they be made good cheap in this kingdom, for who-soever studieth the laws of the realm, who studieth in the Universities, who professeth the liberal sciences, and (to be short) who can live idly and without manual labor, and will bear the porte, charge and countenance of a gentleman, he shall be called *master*, (Mr.,) and shall be taken for a

gentleman." "A yeoman is he that hath free lands." "The rest of the *commonality* are *tradesmen, artificers, and laborers*, who (as well as the others) must be styled by the name and addition of their estate, degree, or mystery, in all writs, actions, appeals and indictments." So much for *caste*. Thus, then, as now, in church and State, with Mordicai or Haman,

"All kinds and creatures stand or fall,
By strength, by prowess, or by wit.
God hath appointed unto all
Who shall bear sway—who submit."

CLANDESTINE MASONS.

Grand Master Griswold would know how it is

"Made to appear that they (the colored Masons) are clandestine? Certainly not," he says, "by following up their line of descent, for if we do this, we will find that their Masonic genealogy is as clear, true, unmistakable and as easily traced as our own."

This is evidently a plea in *avoidance*. Until the title to the estate in controversy has been fixed in the ancestor, the questions of heirship, descent, or genealogy cannot properly arise. Elsewhere it will appear, as we believe, that Prince Hall was never the legal custodian of anything pertaining to Masonry.

AFRICAN CREDENTIALS.

Grand Master Griswold continues:

"We have not time to go into details; that would be the work of a committee. We wish to call attention to the fact that the first Lodge of Colored Masons was organized in Boston, chartered in 1784, by the Grand Lodge of England, was known upon its registry as 'African Lodge, No. 459.' From this beginning sprang all the colored Lodges of this country. They started out regularly from the Grand Lodge of England; we claim the same origin, or, in other words, both they and we are Masonically from the same source."

It may suffice to say that had this charter been found in the hands of Bro. Joseph Warren previous to the memorable conflict on "Bunker's awful mount," it would have clothed him and his associates with ample authority to make Masons—he being worthy and well qualified, and a Master in Israel; while the same charter in the hands of Prince Hall, could not authorize him to do the same, he being *neither free-born, a free man, or citizen* of the colony, or state of Massachusetts, or of the United States, according to the laws of England or America, of London or Boston—colonial, state, municipal, or Masonic; consequently he was *not* a Mason. It was "not in the power of any body of Masons" to confer this distinction upon him; and, as "from this beginning sprang all the colored Lodges of this country," it being an axiom that the heir cannot set up a better title than that possessed by the ancestor, *there are no colored Masons in these United States*, neither have there been, nor can there be, until children born of colored parents *since* the adoption of the recent amendments to our Federal Constitution, touching the questions of *slavery, freedom and citizenship*, shall attain their majority, and be made Masons in some lawfully constituted Lodge. If this be not so, then is the history of the colored man, as it stands out upon the constitutional, legislative and judicial records of these United States, a lie, and the adoption of the XIVth and XVth amendments a *farce*.

IRREGULARITIES.

Grand Master Griswold continues :

"After a somewhat careful investigation of this matter, I am satisfied that the so-called irregularities attending the organization of the first colored Grand Lodge in this country, were fewer in number, and of less importance, than those pertaining to the early history of some other American Grand Lodges, who stand to-day deservedly in the lead, and from whom we trace our Masonic descent. The facts are, brethren, that with reference to these matters we are 'living in glass houses,' and it is not, in my opinion, at all wise for us to engage in the sport of throwing stones."

I find no authority upon which to predicate this grievous assault upon the very *Palladium* of our order, and congratulate the Craft upon the fact, that while Bro. Griswold hurls his stones, we do not "live in glass houses."

GRAND LODGE JURISDICTION.

Under this head, Grand Master Griswold queries :

"But, perhaps, you are ready to meet me at this point with an objection, to-wit: that the existence of these colored Lodges is in contravention to an ancient landmark, which says 'that a Grand Lodge has supreme and exclusive jurisdiction within its territorial limits over all matters of Ancient Craft Masonry;' therefore, they must be regarded as 'clandestine.' We would say, that the objector's conclusion is correct, if his premises are right, for nothing is more evident than that any body of Masons is clandestine whose very being is a violation of an ancient landmark. But is the doctrine of exclusive Grand Lodge jurisdiction a landmark?"

It may suffice, in addition to what has been said of the non-Masonic character of these colored bodies, to observe that this doctrine of exclusive jurisdiction appears to be recognized in these United States, while the constitution of *this* Grand Lodge declares :

"That a Grand Lodge has supreme and exclusive jurisdiction, within its territorial limits, over all matters of Ancient Craft Masonry."

Grand Master Griswold contends :

"That Lodges may, under *certain circumstances*, exist in territory occupied by a Grand Lodge to which they are not subject, and yet not be clandestine". (2)

(2)

"JOHN H. BEAN."

Grand Master Griswold, in his address to this Grand Lodge, in 1874, says: "The Secretary of Winona Lodge wrote me that they had succeeded in obtaining a photograph of the notorious John H. Bean, who has figured so extensively in different parts of the United States, humbugging the people by palming upon them a spurious Masonry. I ordered the Secretary to obtain two hundred copies of said photograph, and forward them to the Grand Secretary—this he did. The Grand Secretary, by my direction, issued circulars, in which he gave a life-like description of the 'gentleman in question' which circulars, accompanied by the photographs, were sent to all the Lodges in this jurisdiction, and the various Grand Secretaries of other Grand Lodges; also to the different Masonic periodicals. The effect was most excellent, the said Bean suddenly collapsed; his 'occupation was gone,' and he soon left for parts unknown." This action of Grand Master Griswold was praiseworthy; had the Supervision of the Craft in Boston, at the time of which we write, received like attention, it is not probable that this committee had existed. There are certain incidents in this Bean affair, worthy of note. Prince Hall mentions a brother Boston Mason, named Bean, whom he writes down thus—"Samevill Beean." (In this our Prince gives evidence of his cockney training.) Now, as our Winona Bean was also a resident of Boston, is it not probable that he is a *plant* of the original "strange vine," and that "spurious Masonry" is hereditary in the family?

While such a case cannot occur within this jurisdiction, it would be unjust to aid in forming a different precedent for the affliction of others.

SEPARATE ORGANIZATION.

Grand Master Griswold says :

"You ask what necessity for their independent organization? There is nothing in *our* regulations to prohibit the colored man from applying for and receiving the degrees in our Lodges. We do not ask whether he is white or black, but 'is he worthy and well qualified?' We reply, that theoretically this is true; but while in *words* we never ask concerning the color of the applicant's skin, how is it in point of *fact*? What about the average opportunity which the colored man has of finding his way into our Lodges? *Once in a great while* we hear of a Lodge that has opened its doors to the negro, but such cases are *very few*. In nearly every Lodge, there may be found one or more whose prejudices against the oppressed race are so strong, that the very idea of one of them being admitted is abhorrent, and when one negative vote is sufficient to bar the Lodge, it is not difficult to understand how the best colored man is *almost sure* of being denied admission. Facts like these, tell us that their Lodges are a necessity, and if so, let us recognize them as lawfully constituted."

As there are no colored Masons in these United States, certainly none that we may lawfully recognize, the above argument becomes hypothetical; yet, were it real, the facts stated furnish ample reasons for the non-recognition, as brothers, of men so "abhorrent" to members of the Craft. What right have we to *force* an unwelcome guest upon our brother, even though he be the best qualified Caucasian in the land? No white man can become a Mason, or enter a Lodge, if objection be made. *Shall the Ethiopian* be more highly favored? Shall the *color* of *his* skin exempt him from the ordeal to which the white man is subjected? And this, too, while we profess to ignore the question of color? In the name of Masonry *these things cannot be*.

FREE BORN.

Grand Master Griswold continues.

"But, (you ask,) 'what about that word free-born? It is in the old "Constitutions," and set down as a prerequisite for admission. How, many members of colored Lodges were born in slavery; how then can *we* recognize them?' In reply, we say, the spirit of Masonry is the spirit of justice; therefore, when any mere technicality stands in the way of its noble mission, said technicality should be made to stand one side.

"The Grand Lodge of England, in 1847, struck out 'free-born' and inserted 'free-man,' (3) and thus it stands to-day; and in my humble opinion we would do ourselves credit by following their example. But, if any are scrupulous about striking out 'free-born,' let it

(3) At this session of that Grand Lodge, we are told that a colloquy (whether real or imaginary I know not) took place between the Grand Master and the brethren, upon the propriety of so modifying the landmark touching free birth as to open the Lodges to certain recently made freed men; that the proposition straightway found favor in the eyes of the brethren, when "free-born" was transformed into "free-man." Now, as the British Government did no more (as I understand it) than to free her slaves from servitude, they thus became *freed men*, yet are no more *free-men* or *citizens* (nor so much so, according to the laws of England,) than were *our* freed men previous to the adoption of the recent constitutional amendments. If this be so, they are no more admissible to the Lodge than they were previous to the destruction of that landmark. The Grand Lodge of England must abandon her African mission or try again. If it be the intention of the Government to transform these freed men into *citizens*, an additional act of Parliament will be required. Then we may know whether England will place the negro upon a *higher* plane than that occupied by the majority of her white population.

remain. The *only* objection I have to it is that it is superfluous. It does not mean anything—unless it be a slight token of respect to the lifeless remains of an old exploded error.”

Free birth is a condition precedent—“the law of the land” and of the Craft. As well might we urge that a belief in the Messiah stands as a useless and unmeaning “technicality” in the creed of Christian churches, whereby honest men and good citizens, who do not believe in the divinity of Christ, are unjustly excluded from communion in the church over which Bro. Griswold presides, and for this reason ask that this “article” be “made to stand aside,” as that he should ask us to strike down this ancient monument, reared by our fathers in *honor* of freedom. Our worthy brother informs us that the Grand Lodge of England has “stricken out the word free-born,” and urges us to imitate her example. In this, the English Craft have apparently acted unwisely. The removal of a landmark is a task which cannot be performed by any body of Masons, and though “stricken out” by all the Lodges in the land, remains binding upon the order. After all, the “only objection” Bro. Griswold has to “free-born” is, that it is superfluous—meaning nothing—“unless it be a slight token of respect to the lifeless remains of an exploded error.” This confounding the law of free birth, as fixed by England for the classification of her white inhabitants, and by our landmarks for defining the standard of a Mason, with slavery, or its abolition within these United States, may serve to illustrate the effect of optical illusions in darkening the understanding, produced by the contemplation of objects through opaque Senegambian glasses. Our brother is evidently the subject of misplaced affection—the African cuts no exclusive figure here. These laws which Bro. Griswold so delights to dishonor, are neither “lifeless,” unmeaning, or “exploded,” but remain in force in the empire as well as in the Lodge, commanding the obedience and respect of every good citizen and Mason. That there may be no more halting between conflicting opinions, Bro. Griswold is respectfully referred to

“THE FREE MAN’S ROLL.”

“The Town Clerk of every burrough shall make out a list, to be called the ‘*Free Man’s Roll*,’ of all persons admitted as *burgesses*, or *free-men*, who were entitled to a share, or benefit, of the lands and public stock of the burrough, *before* the passage of such act, for the purpose of *reserving* such rights, and as distinguishing them from the *burgesses newly* created by the act; and entitled to the rights which it *newly* confers; these *last* to be entered on *another* roll, called the *burgesses’ roll*.” (4) (6th and 7th Victoria, Chapter 76.)

Those thus registered are *citizens, gentlemen, freemen*; voters, and qualified to hold certain offices.

The following figures, taken from a report ordered printed, by the House of Commons, in 1854, may serve to indicate the proportion that

(4) Some of these italics are ours. These *new* made freemen do not succeed to the rank and dignity of the old *regime*. Moreover, lands are sometimes held in perpetuity, the *rental* of which accrues to the *successors* of the original corporators of the town or burrough—not to the mass of its inhabitants, even should they be newly made free men. Hence, the necessity for distinctive rolls—all freemen not being equal.

free-men bear to the aggregate population of England, in our time. In that of Prince Hall, free-men were more scarce, both in England and Massachusetts :

Ratio of Free-men or Electors to population :

In English Counties, 1 Elector to 20 inhabitants.

In Scotch Counties, 1 Elector to 34 inhabitants.

In Irish Counties, 1 Elector to 40 inhabitants.

"So fly the shadows and the stars, before the rising dawn."

"FREE AND EQUAL."

Grand Master Griswold says :

"We, of this country, claim to believe that 'all men are created equal.'"

In this, our brother is again at fault. It is well known that the reputed author of this declaration, at the time he penned it, held his fellow man in slavery; that this traffic was amply *protected and surely guaranteed by the Constitution* of the United States. This remained in force for nearly a century. That Congress enacted "The Fugitive Slave Law," under which the Supreme Court restored "runaway slaves" to masters who held four millions, born upon our soil, in bondage.

"THE ALMIGHTY NEVER MADE A SLAVE."

Once more we quote :

"'The Almighty never made a slave,' therefore all men *are* free-born, and a proper construction of this word does not put any legal hindrance in the path of *any* colored man who wishes to find his way into a Masonic Lodge."

Some there are who believe that the Almighty "created all things," yet rather than appear captious, we permit the *church* to say who "made the slave," and as we would not judge the Maker of heaven and earth, allow his chosen ministers to determine whether, in His infinite wisdom, the manufacture of slaves was confided to inferior gods. Certain it is, that a distinction has ever been made, whether in laws human or divine, between the *bond* and the *free*; that as surely as the passage of the seasons through the signs of the zodiac, slavery *comes* and *goes*, servants obey their masters, and the "bondman" is bought and sold in the markets of the world. Hagar was "the bondwoman" of Sarah, and so valuable were these "human chattels," in the days of the Patriarchs, that Joseph was sold for twenty pieces of silver, to merchants ignorant of his extraordinary virtue. All men are neither *born* nor *created* equal. Some, apparently born to a different estate, become hewers of wood and drawers of water, through neglect, misdemeanor, or crime. As no colored man was a *citizen* or *free man*, previous to the adoption of our recent constitutional amendments, the door of every Lodge in the land, *not clandestine*, is closed, and must so remain, to every Ethiopian who may now believe himself to have been made a Mason.

Familiarity with error places truth at a disadvantage. Various causes have tended to produce, in the popular mind, erroneous impressions of the *law* and the *facts*, in this case. The better impulses of our nature cause us to feel that man is our brother, and it is pleasant to contemplate that freedom and equality, so beautifully portrayed in the Declaration of Inde-

pendence; that was a good speech, and it answered well the purpose for which it was made, yet it was never the law of the land. The sages and patriots of '76 framed a constitution which *guaranteed slavery*; this was adopted by the people. That instrument reserved to the nation, in its representative capacity, the prerogative of defining the attributes of her citizens. The question was wisely removed from the States. "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." Regardless of this national reservation, some of the *States* undertook to *make citizens* and *voters* of the Free Negro; acts were passed to this end, in virtue of which colored men have cast illegal votes for the last fifty years. This example so far misled some Lodges as to cause them to regard the freed man as a freeman and citizen. Under this impression an attempt was made to confer Masonic degrees upon him.

THE NEW DEPARTURE.

In anticipation of delay, in the consummation of his designs, Grand Master Griswold will agitate,

"But in the meantime, we should make a declaration of principles, and urge upon our sister Grand Lodges the propriety of speedily placing themselves in a proper relation to their colored brethren."

No *new* declaration of principles can be made by Masons. The wise man of Israel having been skeptical as to "new things," and the vengeance of heaven being denounced against those who remove ancient landmarks, we cannot aid in working out the proposed innovation, trusting that our sister Grand Lodges, and their members, have ever been placed in a proper relation to their colored brethren, and *vice versa*. Be this as it may, as the subject is somewhat delicate, and quite foreign to Masonry, let us tacitly accept the doctrine of "squatter sovereignty," permitting these brothers and sisters to regulate their own domestic affairs in their own way, regard being had to the integrity of their several institutions.

PRINCE HALL AND THE ARMY LODGE.

It is said that Prince Hall was made a Mason in an "army Lodge." This statement is not worthy of credence. If true, it would seem that the officers and members of that Lodge, violated their obligations and forfeited their charter. Upon what evidence are these Army Masons to be convicted of such high-handed disregard of duty? It should not be on that of the party who seeks advantage from the wrong thus done the order. A wrong calling alike for the *expulsion* of the makers and their dupes.

What were the supposed influences brought to bear upon this Army Lodge, which so blunted its perceptions of duty? Was it wealth? Prince Hall was poor. Was it rank, power, or social position? Prince Hall appears to have been illiterate, and a vagrant in the eye of the law. Can we, with these lights before us, believe the story? The warrant or charter of every Army Lodge becomes forfeit, unless the following injunctions be strictly observed, to-wit: "No military Lodge shall, under any pretence, initiate into Masonry, any inhabitant, or sojourner in any town or place, at which its members may be stationed, or through which they may

be marching; nor any person who does not, at the time, belong to the military profession." (This is just, how else could it be an *Army* Lodge?) Further, "when any military Lodge, under the constitution of England, shall be in foreign parts, it shall conduct itself so as not to give offense to the Masonic authorities of the country, or place in which it may sojourn, never losing sight of the duties it owes to the Grand Lodge of England."

Whether viewed in the light of history, law, fact or common sense, this whole affair appears a huge *farce*, reminding us of the cooper, who would fill all orders in his line, yet whose entire stock in trade was made up of a single "bung hole," *around* which he proposed to construct the largest casks.

PRINCE HALL AS A FREED MAN.

Massachusetts says the African freed man was an idle and vicious conspirator. If this were so, it was a grievous fault, and grievously hath he atoned for it. Whatever may have been her status upon the question of slavery, in the time of Prince Hall; no one who will examine her laws touching the free negro, can halt between two opinions; he is constantly mentioned in terms of severity, contempt or hate; she fixed

"The primal mark upon his brow,
The chattel stamp, the pariah stain,
It followed still his hunted race—
The curse without the crime of Cain."

She even placed a whip in the hands of every free man, with instructions implied, if not expressed—

"To lash the negro, naked, round the land."

He was declared a vagrant, the police were upon his track, vigorous measures were taken to drive him from the state; still some lingered within its borders. A bounty was offered as an encouragement for the importation of white slaves, called "servants," these were to be *sold* into service as the condition upon which said bounty was to be paid. To this Act was a preamble, setting forth the wicked character of the colored population. Their presence is declared a "discouragement to the importation of white Christian servants;" hence, "Any merchant that shall import any English subject (male) and *dispose* of him (in Massachusetts) between the ages of eight and twenty-five, shall receive a bounty of forty shillings."

On the 25th of March, 1788, it was enacted that "No African or negro * * * shall tarry within this commonwealth, more than two months, and after complaint before any Justice of the Peace, and order to depart, he remain ten days, he may be committed to any house of correction, at hard labor, till the sessions of the peace shall next be holden, and if convicted before said court, may be whipped, not exceeding ten strokes, and ordered to depart out of the commonwealth, within ten days; and if he or she shall not depart, the same process shall be had, and punishment inflicted, and so *toties quoties*."

"From this beginning sprang all the colored Lodges in this country." Were these *Free* Masons? Who will now contend that Prince Hall was even a *free man*? The above whipping clause was abolished February 26th, 1826, nineteen years after his death. While rejoicing at the amelior-

ration of the condition of the colored man, it must be conceded that he who permitted Prince Hall to enter a Lodge committed a crime against the order.

"A free negro is not a citizen of the United States in contemplation of the Constitution."—(1st Litt. R. 334.)

All attempts to make Masons of these *non-free* men, *non-citizens*, are in such conflict with law and landmark, as to render the act not only *void*, but *incurable*, even were we to concede that the story of Prince Hall's making, was neither a *fiction*, or *fraud* of the Bean stripe (at least as much so as if the *bona fide* electors of these States should cast their votes for the King of Dahomey, as their candidate for the Presidency, he being doubly an alien) in either case the act must ever remain *void*, beyond the power of the Craft or nation to *cure*, *regularise* or *legalise*, all attempts in that direction being *anti-Masonic*, *extra-judicial*, *ex-post facto*, and utterly *void*.

Should we resolve the Lodge into a *Reform School* or "Freedman's Bureau,"

"Ye favored and enlightened few,"

would, ere long, be recognized as the ignorant and degraded many; it is manifest that there is now much need that we level *up*, instead of *down*.

PRINCE HALL AND THE BRITISH ARMY.

Was he a reliable contraband? Did he give aid and comfort to the enemy in "times that tried men's souls?" As we are so constantly urged to be just to his descendants in "this Centennial year," we may be excused for having glanced at the history of his time. While the records of Massachusetts show how odious was the negro, and while appearances were adverse to the good standing of Prince Hall, no charge appears to have been made touching his loyalty, either to Generals Gage or Warren. Yet, as many are anxious to know whether a Lodge attached to the British army really attempted to confer Masonic degrees upon him, and if so, *why?* we quote: "Captain John Wilson, of the fifty-ninth regiment, was accused of exciting the slaves against their masters, assuring them that the soldiers had come to secure their freedom, and that, with their assistance, they should be able to drive the Liberty Boys to the Devil."

The cross of St. George and the Dragon, like the Angel of Death, hovered over that beleaguered and devoted city. Subsequently, John Hancock, and other prominent men of Boston, were imprisoned; women were outraged; the Court in which John Adams and the bar appeared, met under the following circumstances: Mr. Otis moved that the Court meet in Faneuil Hall, "not only," said he, "as the stench occasioned by the troops in the Representatives' Chamber, may prove infectious, but as it is derogatory to the honor of the Court, to administer justice at the mouths of cannon and the points of bayonets."

We now proceed to show the relations of Prince Hall to this army—quoting from an address delivered before the members of Prince Hall Grand Lodge, June 30th, 1858: "In the year 1775, * * * when every man, woman, aye, and even children, in Massachusetts, were preparing for open resistance with the British forces,—in the midst of all this

turmoil and confusion, this heartfelt anxiety,—alone, and at night, might have been seen, wending his way to the quarters of General Gage, a colored man. * * * In the silent hour of night, he knocked, and the doors of Masonry were opened unto him; his eyes beheld the form and beauty of our Lodge. That young man you will readily recognize as Prince Hall. He then, in that British traveling Lodge, ere the first blood of the revolution flowed upon the tender grass on the green of Lexington, received the lights of Masonry.” Why was this colored man apparently so indifferent to the fate of every man, woman and child in Massachusetts, in the town in which he sojourned? Was there nothing in the town of Boston that he would save from the hands of the spoiler? Were all his enemies? Was he a spy in the camp? Had he the countersign by which to pass the sentinel and enter the British headquarters while the darkness covered him? As we are to deal with the sensational, it may be well to ask, whose memory should we now hold most dear, that of the British General Gage and his allies, or our own brave chief and gallant brother, the martyred Warren and his companions in arms?

“The brave on Bunker’s Hill who stood,
Who fearless fought and died,
Felt in their veins the Pilgrims’ blood,
Their glory and their pride.”

MASSACHUSETTS.

In all that pertains to Prince Hall and his descendants, our brethren of Massachusetts have, so far as I am advised, acted wisely. Our relations with the brethren of the “old Bay State” are fraternal, and it would seem that the act of seriously entertaining a petition from men within that jurisdiction, asking Masonic recognition at our hands, previous to having obtained it from the home institution, could not stand the test of the “Golden Rule.”

The alacrity with which we furnish restless men an opportunity for gratifying their love of change and fondness for display, has become the bane of our order, translating men from that spiritual vineyard wherein the work is truly great and the laborers few, to the Oriental chair, whence we now listen to invocations unknown to the founders of our order; even statues reared in honor of him upon whom “God conferred such royal majesty as had never been conferred upon any King in Israel before,” are cast down, and the effigy of one who had never builded an hut, inhabited a dwelling, hired an architect, or paid a tailor, now occupies the pedestal once adorned by that of the wise man of Israel. This latter change is wrought, as we are falsely told, for the reason that he of the leathern girdle and scanty wardrobe, was a member, and eminent Christian patron of our order, a statement in conflict with the history of the man and his time, and never yet believed by a well informed Mason, a *fiction* interpolated into our ritual, by a reverend brother, probably, that it might appear to his deluded parishioners that he had not “gone after strange gods.” Here is a specimen of the Christian Mason’s mode of serving two masters: (See Proceedings of the Grand Lodge of Indian Territory, 1875.)

“One of the reverend brothers contemplating a removal, a resolution was adopted, ‘that we cordially commend him to the brethren among whom he may cast his lot, as an earnest, whole-souled Christian and Mason.’

In the address of the reverend Bro. Grand Orator, we find:

"The entire system of Free or Speculative Masonry is contained in the Bible. The Bible is the Mason's "Great Light," it is his "Polar Star," his "Chart," his "Book of the Law," his "Constitution;" without the Bible there is no Masonry. The Bible is the whole of Masonry."

Solomon was gathered to his fathers many centuries too soon for the incorporation of Christianity into his religious or Masonic creeds. Had the reverend Grand Orator substituted *Vedas*, *Pentateuch* or *Koran* for "Bible," he would have been quite as accurate. And again:

"Your committee being missionaries, having extensive and destitute fields of labor, can not, without materially neglecting their high duties, prepare such a report as would be just to themselves, and creditable to the M. W. Grand Lodge of —."

From such reverend teachers we say, "Good Lord, deliver us." I believe it was at the siege of Acre that a division of Napoleon's army faltered in a charge. When "the army of Egypt" entered Paris in triumph, this division bore a banner inscribed, "these are *not* of the army of Egypt." May the next conference cause these *reverend whole-souled Christian Masons* to bear a banner inscribed, "these are not of the army of Christ," unless they shall speedily vacate a Masonic committee, whence a creditable report may not emanate, without so seriously prejudicing the service of the Lord. The sooner the Christian world shall understand that this is *not* a religious order, in the *Christian* acceptance of that term, the sooner shall we become harmonious. (5) The Vatican has acted wisely in this

(5)

"DON'T SPEAK TO THE MAN AT THE WHEEL."

I have crossed the Atlantic many times, and have observed—whether on board a ship of the Cunard, Bremen, Imperial or other lines—that no one was allowed to "speak to the man at the wheel." That man had "received a call," he had been chosen by the proprietors of the ship to guide it safely to its destined haven; that he might more surely accomplish this, no one was permitted to divert his attention, not even to *speak* to the man at the wheel. This reasonable injunction was usually obeyed, yet on one occasion its violation was attempted. It was on board the good ship "City of Paris," of the Inman Line. A terrific storm struck us in mid-ocean, the hour was low twelve, Egyptian darkness prevailed, those who manned the ship were lashed to the shrouds, every third swell broke over the decks, the bowsprit was torn away, the fore and main top-masts went by the board, the strong teek of which the wheel-house was constructed was shivered to splinters, the wheel was broken at the rudder and the brave man who held it lost a hand; while there were many on board, men, women and children, and one minister of the Gospel. During all this frightful storm no one uttered a cry, or attempted to speak to the man at the wheel, save our minister; he frantically sought to attract his attention. Failing in this, he, in a delirium of fear, shouted, "*Captain, stop the ship! stop the ship!*" Had this *order* been obeyed, all on board had become "food for fishes."

I further observed that neither of these lines employed, in the management of their ships those concerned in the other lines; this also seemed wise. I have never yet been a passenger on board the "old ship Zion," yet I have seen her made ready for a trip (real or imaginary) to that bourne from whence no traveler returns. I have heard the supercargo descant upon the priceless character of her freight, *human souls*, so precious that for the loss of *one* the world could not pay; and yet the managers of *this* ship, including "the man at the wheel," were not only spoken to, they *sought* conversation upon topics foreign to the ship or its conduct. This enabled me to account for the loss of the millions whom I am advised annually go to perdition; *verily*

"Broad is the road that leads to death,
And thousands walk together there,
While *wisdom* shews the narrow path,
With here and there a traveler."

matter—in so far as the interdiction of her clergy (the lay Christians not being noted for their fondness for innovation.) To *this* extent may the Protestant world imitate her example.

I am no apologist for slavery; yet slavery has been and will be. I would that all men were free, prosperous and happy, and that they deserved to be so. Yet this cannot be. I would God speed the freedman on his slow and difficult journey to civilization. It has ever caused me pain that the Gods of Afric slept while the white *corsair* moored his bark on Senegambia's shore, invaded their palmy groves, and bore thence their children to slavery, beyond the seas. I regret that the consequences of this great wrong have been visited alike upon the oppressor and the oppressed; that by the opening of this Pandora's box, the Furies filled the land with discord and strife—that the peace of the family was destroyed—Christ's visible church converted into a Pandemonium, from the fire and smoke of which evolves the Methodist Church *North*, and the Methodist Church *South*—that these contending sections of a divided family manifested their belief and confidence in "the Fatherhood of God and the brotherhood of man," by breaking His sacramental table in twain, and parting His garments in our courts of law—above all, that this black Upas, after having served as a pretext for poisoning the mind of the nation, causing a cruel war, filling the land with mourning, becoming the demon of the ballot box, and imperilling the nation's life, is now to become the "evil genius" of *our order*. As in the name of Liberty the world has been enslaved, so in the name of though not by the African, have these crimes been wrought, and the end is not yet. That little cloud, at first no bigger than a man's hand, may yet clothe the heavens in darkness, and cause the star of our destiny to go down in blood.

Some may regret that the supervision of the Craft, in sundry localities, has apparently devolved upon teachers of strange doctrine. (6) Yet, let us be true and faithful—let us magnify the law of our fathers, and make it honorable, permitting no innovations, even though the Ethiopian shall change his skin and the leopard his spots. While grieved at these manifestations of a desire for change, let us hold up to our restless, reverend brethren, "the sign of the Prophet Jonas," assuring them that none other shall be given; then bowing before Him who doeth all things well, by whom kings reign and princes decree justice, nobles, even all the judges of the earth, and say: "Thy will be done."

In conclusion, the following preamble and resolutions, in conjunction with this report, are submitted, for the consideration of this Grand Lodge:

WHEREAS, We recognize the doctrine of supreme and exclusive Grand

(6)

"NEW DAY, NEW DUTY"

Seems to have been patented "for the good of Masonry." Now, as there are no *new days* in the Calendar of God, truth and justice being as old as the firmament of heaven, a part of God himself, the same yesterday, to-day and forever; and as Jehovah has appointed no special commission, either in Ohio or Minnesota, for the revision of the decalogue, the sooner our Christian brethren learn that to fear God and keep His commandments comprises the *whole duty of man*, the better for the "cloth" and the Craft. Let the "cobbler stick to his last."

Lodge jurisdiction in and over all matters pertaining to Ancient Craft Masonry within its territorial limits; therefore be it

Resolved, That this Grand Lodge will ever hold all so called Masonic organizations, acting within its jurisdiction, in virtue of any authority, real or pretended, not emanating therefrom, to be, to all intents and purposes, *clandestine*, solemnly interdicting all Masonic intercourse between these, their members, and the members of this Grand Lodge, as well as of its subordinates. And be it further

Resolved, That it is neither *lawful* nor *expedient* for this Lodge, to grant the prayer of these petitioners, and that they have leave to withdraw their several petitions.

All of which is respectfully submitted.

AARON GOODRICH.

ST. PAUL, January 10th, 1877.

P. G. M. Griswold, from the same committee, presented the following report:

To the M. W. Grand Lodge of Minnesota:

A minority of your committee appointed at the last Annual Communication, to whom was referred that portion of the Grand Master's address which related to "Colored Masons and Colored Masonry," also the petition of Pioneer Lodge, No. 5, and of J. K. Hillyard Lodge, No. 38, (colored,) asking the privilege of surrendering to this Grand Body the charters they now hold from the Grand Lodge of Missouri, (colored,) and receiving from you charters in lieu thereof, would recommend:

1st. That we adopt that portion of the address above mentioned as an expression of the sentiments of this Grand Lodge on this important subject.

2d. That the petition of the Lodges herein referred to, be granted.

CHARLES GRISWOLD.

To the M. W. Grand Lodge of Minnesota:

A minority of your committee appointed at our last Annual Communication, to whom was referred the petition of Prince Hall Grand Lodge for Masonic recognition, would respectfully report, that while they have no doubt of the legitimacy of the Masonry of that Grand Body, yet, in view of our friendly relations to other Grand Lodges, who have not as yet seen their way clear in this matter, we would recommend that, for the present, *formal* recognition be deferred.

CHARLES GRISWOLD.

Bro. Griswold proceeded to address the Grand Lodge, at some length, in support of his propositions.

[NOTE.—The next day, Bro. Camp moved that Bro. Griswold be allowed the privilege of writing out a brief of his remarks, to be accepted as his report, and that the same be printed with the proceedings. For the sake of continuity, they are inserted here.—*G. Sec.*]

Speaking of the general subject, a prominent Mason has said :

"It affects the Fraternity throughout the length and breadth of our land. Therefore, not only the journalists, but every Grand Lodge in the Union, should take up the subject and discuss it in all its bearings."

With the sentiments of these utterances we fully agree. The Grand Lodge of Ohio has brought us face to face with a problem we *must* solve,—one which is intimately connected with the very spirit of our institution, and upon the proper solution of which depends, largely, our Masonic prosperity and *consistency* for all time to come. American Masonry is virtually on trial before the world. And the question to be decided is not simply whether Masonic recognition shall be accorded to the colored Lodges of this country; but, shall we, as Masons, make good our professions; or, by availing ourselves of some technicality—by measuring our own Masonic legitimacy by one set of rules, and those of our colored brethren by another, shall we refuse so to do, and thus convince the world that the universality and cosmopolitan character of our institution, concerning which we talk so much, is a delusion and an idle boast? In view of these facts, *we do well* to "take up this subject and discuss it in all its bearings;" and from such a discussion, properly conducted, genuine Masonry has nothing to fear.

When Grand Master Gardner, at the quarterly communication of the Grand Lodge of Massachusetts, held in March, A. D. 1870, reviewed the status of colored Masons, in this country, it was supposed that his facts were so stubborn, and his arguments so unanswerable, as to forever put to rest all questions relating thereto, and it came very generally to be conceded that the colored Lodges were hopelessly out in the cold, and must forever be regarded as clandestine; but during the past few years, everything Masonic has been undergoing a very severe scrutiny. Eminent brethren, who are lovers of our institution and intensely devoted to all its interests, have thought that they discovered some chaff mixed in with the wheat; that the interests of all concerned, required that the two should be separated; and hence, for some time past, they have been very diligently pushing the winnowing process. Their labors have been crowned with signal success, and, as a result, many things in Masonic history, which once were regarded as facts, have either lost their character as such, or their bearings have been very essentially modified by the more recent discoveries. Especially is this true with reference to those questions under discussion, relating to colored Lodges. A thorough investigation has brought to the surface facts so positive in their nature, and arguments so conclusive, as to put the legitimacy of the colored Lodges of this country beyond the possibility of being successfully controverted.

Recognizing the fact that the legitimacy of the colored Masons of to-day must be very largely determined by the status of the first colored Lodge established in this country, (to-wit, African, No. 459,) it is made the main point of attack.

The claim is, that it was irregular and clandestine, because, first, its establishment was a violation of the doctrine of exclusive Grand Lodge jurisdiction. The point has thus been stated :

"In 1784, the Grand Lodge of England granted a charter to Prince Hall, and other

colored men, for holding a Lodge in Boston. As there was already a Grand Lodge in Massachusetts, it is evident that the granting of the charter was illegal, and that, according to the recognized principles of American Masonic law, the said charter was null and void.

In reply, we would say, that at the time mentioned, "exclusive Grand Lodge jurisdiction" was not a recognized principle of "American Masonic law," and *never had been*. In proof of this, it is sufficient to call attention to the different Grand Lodges exercising co-ordinate jurisdiction at that time, and before, in various parts of the world. We admit that the Massachusetts Grand Lodge, organized in 1777, *had put forth* such a claim; but we have yet to learn that any man, or body of men, can obtain rightful possession of anything they may desire, *simply* by laying claim thereto. If, upon this point, we are wrong, we wish speedily to be enlightened, for there are many things which we have desired in vain to possess, "lo, these many years." Now, if by putting in a simple claim, they can be made rightfully ours, we think that we can see how some of our wishes may soon be gratified.

But again, no matter what the claims of Massachusetts Grand Lodge were at the time mentioned, it is a matter of fact, well attested by history, that *exclusive* Masonic control over any given territory, was something which she did not have and was unable to obtain. St. John's Grand Lodge still maintained its claim; and St. Andrew's Lodge, of Boston, continued to exist and to retain its allegiance to the Grand Lodge of Scotland until 1809, when, by common consent, it came under the jurisdiction of the present Grand Lodge of Massachusetts. If, then, exclusive Grand Lodge jurisdiction was not in 1784, or even in 1787, a "recognized principle of American Masonic law," and if, still further, it did not in Massachusetts exist as a fact, it follows, as a matter of course, that African Lodge, No. 459, whose charter bears the first mentioned date, was "just and lawfully constituted, and hence, that colored Masonry had, in this country, a legitimate beginning.

Once more, no intelligent Mason of this day, claims the doctrine of "exclusive jurisdiction" as a landmark, or, in other words, as one of the unchangeable laws of the order. Its American origin is admitted. Not being a *landmark*, it follows that it is a matter to be obtained and regulated solely by compact and local legislation. But, in the compact of 1792, to which the other Masons of Massachusetts were parties, African Lodge was neither invited nor permitted to have a part, and hence, in the State of Massachusetts, there is not, *in fact*, to-day, any such thing as "exclusive Grand Lodge jurisdiction.

Again, it is claimed that another irregularity fatal to all claims of legitimacy on the part of the colored Lodges, is found in the fact that African Lodge, which was only chartered as a subordinate, assumed Grand Lodge prerogatives by chartering other Lodges, out of which, in conjunction with itself, was formed the Prince Hall Grand Lodge. By taking this course, African Lodge virtually resolved itself into a Mother or Grand Lodge.

The only question to be determined is, had she a right so to do? We reply, under the circumstances, she *had*, most assuredly. But you ask, what about the three Lodge rule? We answer, that by common consent, (in no other way) said rule may be regarded as well settled to-day, but it was not then. Certainly, it had not its origin in the first Grand Lodge

formed in 1717, for that was a Masonic mass meeting, composed of the members of the four Lodges mentioned, in which the youngest Entered Apprentice had a vote; nor after its organization did said Grand Lodge enact any law requiring that thereafter there must be a union of at least three Lodges, in order to the formation of a legal Grand Lodge. The Lodges of Three Globes and Royal York, located at Berlin, Prussia, were each chartered as subordinates, and they each became Grand or Mother Lodges by issuing charters for the organization of other Lodges, and yet no one would dare to question either their legitimacy or that of their offspring. Why, then, should the legitimacy of the children of African Lodge, No. 459, be questioned, when it followed precisely the course laid down by the first mentioned Lodges? The Grand Lodge of York, or, as it styled itself, the Grand Lodge of all England, was formed by the Ancient York Lodge declaring itself a Grand Lodge, and that, too, when it had not a subordinate. It was a childless Grand Lodge.

I have before me the "proceedings of the Grand Lodge of Massachusetts" at its last Communication. On the title page I find the following: "Annual Communication, December, 1875, being its one hundred and forty-second anniversary," from which we may legitimately infer that they recognize the formation of the St. John's Grand Lodge under Henry Price in 1733 as just and lawful, or that, at least, the irregularities attending said organization, if any such there were, were not of such a nature as to invalidate its Masonic claims, and further, that in some way they recognize their present Grand Lodge as a continuation of the St. John's aforesaid; but from page 288, Webb's Monitor, second edition, and also from other good Masonic authorities, we learn that on the 30th day of July, 1733, the Grand Master, *i. e.*, Henry Price, "opened a Grand Lodge at Boston, in due form," and after that proceeded to organize Lodges. St. John's Lodge being the first, or in other words, the first Grand Lodge in Massachusetts, was organized without *even one* subordinate. Now if this childless Grand Lodge was a lawful organization, what about that first colored Grand Lodge, which had at least one Lodge with which to commence its existence? We do not propose to discuss the legality of the Henry Price Grand Lodge, but, for the sake of the argument *only*, we admit that it was all that was claimed for it by its friends.

Again, the old Massachusetts Grand Lodge, the descendant and representative of the former St. Andrew's Grand Lodge, was organized with only one Lodge represented, *viz.*: St. Peter's, of Newburyport. To be sure, there were eleven brethren present, hailing from three different Lodges, but the records only show one present as a Lodge representative. That the brethren hailing from St. Andrew's did not represent their Lodge appears, not only from the records, but from the fact that said Lodge repudiated their action, and refused to go into the new organization. Again, it is a well attested fact, that the Grand Lodge of New Hampshire was formed in 1789, with only two subordinates, and one of them St. John's, of Portsmouth, was never placed on the register of the Grand Lodge of England, and hence, was not a legal Lodge. The same number, to-wit: two, also united in 1791, in forming the Grand Lodge of Rhode Island. When, in 1790, the St. John's Grand Lodge met to make arrangements

looking to a union with the Massachusetts Grand Lodge, but one Lodge was represented. There are more facts of a similar nature, which we might present did time permit, all of which point somewhat conclusively to the following facts, to-wit: First—That in the times to which we refer there was no uniform rule to be observed in the organization of Grand Lodges—that the practice was extremely various. Second—That the first colored Lodge, in resolving itself into a Mother or Grand Lodge, followed the very high and excellent precedent established by the Mother Lodges of Prussia, and as the legality of the latter is nowhere questioned, neither should that of the former be. Third—That the first colored Grand Lodge in its organization, legally considered, stood upon a better footing than the St. John's Grand Lodge at its beginning—was the peer of the Massachusetts Grand Lodge, and that, viewed from either an ancient or modern standpoint, it compared *very favorably, to say the least*, with its then neighbors; that if our Masonry is legitimate, so is theirs; and that unless we are prepared to help upturn the very foundations upon which most of the Masonry of this country rests, we had better not urge against colored Lodges the objections here noticed.

ERASURE OF AFRICAN LODGE.

Another objection is thus stated:

"After some time, it (*i.e.*; African Lodge, No. 459,) ceased its connection with the Grand Lodge of England, and about the beginning of the present century its registration was stricken from the rolls of that Grand Lodge, by which act its Masonic life was as effectually destroyed as would be a man's life by the cutting off of his head."

The facts are these: At the union of the two Grand Lodges of England, in 1813, all American Lodges appearing upon their rolls were erased, African Lodge among the rest. They were, one and all, stricken off at the same time and evidently for the same reason. There is nothing appearing upon the records, or anywhere else, that shows to the contrary. Now, if said erasure was the death of African Lodge, for the same reason, it terminated the legal existence of all the balance, and then we are in a "pretty kettle of fish, to be sure." The objector has evidently unsheathed a two-edged sword that cuts both ways, and the best possible disposition that can be made of said sword is to return it again into its sheath.

In making said erasure, the Grand Lodge of England evidently recognized the fact that her American children, African Lodge among the rest, were of age and well able to take care of themselves. At that time, they all had their own Grand Lodges *in this country*, and in their formation had virtually severed their connection with the parent Grand Lodge. The action of the Grand Lodge of England was simply a recognition of this fact. Prince Hall Grand Lodge proper, was formed in 1808, five years before said erasure took place. When the attention of Bro. John Hervey, Grand Secretary of the Grand Lodge of England, was first called to this matter, he gave it as his personal opinion, in a letter to Bro. C. W. Moore, that said African Lodge, as a result of its erasure, had become irregular; but when, upon further examination, he found that all the American Lodges upon the English Grand Lodge register were erased at the same time, he evidently saw his mistake, and, in a still later letter, recalled his

first opinion. In the Canadian *Masonic News* of January last, Bro. Jacob Norton says: "In conversation with Bro. Hervey about the two letters sent by him to Bro. Moore, Bro. H. told me personally, that, upon reflection, he really could not distinguish the difference between the legality or illegality of the Massachusetts Grand Lodge, or the Prince Hall Grand Lodge."

Again, it is claimed that Prince Hall Lodge was for some time dormant, and that the effect of its inactivity was, to it, Masonic death. Upon what evidence the first part of this assertion is made, we have never been able to determine. Certain it is, that no evidence on this point has been produced. In a letter addressed to the Grand Lodge of England by the officers of that Lodge, in 1824, there is the following:

"It is with regret we communicate to you that, from the decease of our well beloved brethren, who obtained the warrant, we have not been able, for several years, to transmit moneys, and hold a regular communication."

Also in their "declaration" of 1827, the following: "The institution was for years unable to proceed for the want of one to conduct its affairs agreeably to what is required in every regular and well educated Lodge of Masons." These expressions *might* be understood as indicating a dormant state of the Lodge for a time, if they were attached to some other evidence more positive in its nature—but of themselves, they prove nothing. They are also capable of being construed as meaning that for a time their Lodge Communications were not what they should be—were held at irregular intervals; that in consequence of the difficulties mentioned, they were not able to gain ground, and as we shall presently see, the latter construction is the one forced upon us by the light of history. But for the sake of the argument, suppose that for a moment we admit that the Lodge in question was for a short time dormant, did it thereby become a "dead Lodge?" The definition of the word used by our opponents to designate its state might be a sufficient answer. It simply means "*asleep*," not "*dead*." We admit that if a Lodge fails to meet for one year, it is *liable* to have its charter revoked, or in other words, *to be put to death*; but no matter how long it has failed to meet, it is not legally dead until its charter is revoked by the power which granted it. The following is the constitutional provision of the Grand Lodge of England touching this matter:

"No Lodge shall be erased, nor any brother expelled, until the Master or officers of the Lodge, or the offending brother shall have been summoned to show cause in the Grand Lodge why such sentence should not be recorded and enforced."

Similar provisions are found in nearly all Grand Lodge constitutions. Has the course above described ever been pursued with reference to African Lodge? Was it ever summoned to appear before the Grand Lodge, and show cause why its name should not be erased? There is no evidence whatever that anything of the kind was ever done, and if not then no matter how long the period of its inactivity, it continues to live.

But history tells of other Lodges that were dormant, and it may be well to inquire as to the effect of *their* slumbers upon *them*. Findel tells us that the Grand Lodge of York was dormant from 1730 to 1761, a period of thirty-one years, and at the end of that time it awoke and commenced work, with only six members, not a sufficient number, according to mod-

ern ideas, to open a Lodge for business. Has any intelligent Mason ever questioned either the life or legitimacy of the Grand Lodge of all England?

The St. John's Grand Lodge did not hold a meeting from 1775 to 1787, and then it only convened to attend the funeral of G. . M. . Row, and did not come together after that until 1790, or in other words it failed to hold a regular Communication for fifteen years. During the war of the revolution many Lodges ceased to meet, for years, and then afterwards revived, and went to work. That their slumbers did not kill them is evident from the fact that many of them live to-day, and their legitimacy is not questioned. Now, unless in these matters there is one rule for white men and another for black, we are forced to the conclusion that African Lodge did not die in the way and manner affirmed.

But suppose we admit that the effect of the alleged inactivity was death, does that prove that the colored Lodges of to-day are illegitimate? We must bear in mind the fact, that long before this supposed death, other colored Lodges had been chartered in Massachusetts, Rhode Island, Pennsylvania and New York. And Prince Hall Grand Lodge had been formed. Did the death of African Lodge destroy all its children, or render them illegitimate? We had always supposed that children were not obliged to die with their parents, and that the death of said parents did not take away their legitimacy.

But we deny that the African Lodge was asleep for any great length of time, between 1808 and 1827, and call for the proof. Here we might rest the case, for the burden of proof certainly falls upon those who have asserted the contrary, but we will go a little further. The *Massachusetts Register*, an almanac, published in Boston for several years, gave, for some time, the names of the various Masonic bodies, together with their place of meeting, African Lodge among the rest. In 1806 we find the following notice: "The African Lodge in Boston meets regularly at the house of Prince Hall, in Congress street, on the evening of the first Tuesday in each month." From this time on up to and including 1813, the notice of the time of meeting appears regularly, proving conclusively that up to that date, at least, it had an active existence. A few years after the said almanac ceased to notice the meetings of any of the Masonic bodies. Again, that they were in existence in 1824, appears from the letter which, as a Lodge, they addressed to the Grand Lodge of England, in which they give an account of their prosperity, and ask for authority to confer higher degrees. A copy of said letter may be found in the proceedings of the Grand Lodge of Massachusetts for 1870, page 49. There is a Mason now living, who testifies that he was initiated in that Lodge in 1822. Another who died recently, was initiated there in 1820. When, in 1869, Prince Hall Grand Lodge petitioned the Grand Lodge of Massachusetts for Masonic recognition,* they placed before the committee to whom their petition was referred, written records to prove a continuity of regular meetings during all the years of their existence. I am informed that the committee refused to examine these records. Had they taken the opposite course, brethren might have been saved from making assertions which they may find it somewhat difficult to prove. What, however, was not done by them, has been done by others. An old record book of Afri-

can Lodge, now in the possession of Thomas Dalton, a former member of that Lodge, reveals, beyond question, the fact that the Lodge continued to hold its meetings during each year of the disputed period, to-wit: 1808—1827. This record book has been carefully and critically examined by Jacob Norton and other eminent Masons, and pronounced reliable.

In the foregoing, we have proved, we think, conclusively, that there is nothing in either the commencement or history of African Lodge, No. 459, or Prince Hall Grand Lodge, that proves either them or their offspring to be illegitimate or clandestine. In making our points, we have been compelled to speak of irregularities in other Masonic bodies, not by way of disparagement, but in order to show, that if said irregularities did not render *them* clandestine, or invalidate *their* Masonic claims, (and we all admit that they did not,) neither did they have that effect upon the Lodges under discussion, especially when the irregularities of the latter were, so far as we can learn, fewer and of less importance than those of the former.

The facts are, that in the early history of all our older Grand Lodges, we will find, to say the least, a *great lack of uniformity*, and consequently, it is folly for us to measure them strictly by modern rules; but this is precisely what brethren are doing when they attempt to prove the clandestine character of colored Masons by urging against them the objections we have had under consideration. When they succeed in making it appear that in consequence of said objections the Masonry of the colored people is spurious, they will also have established principles which, pushed to their legitimate results, would leave us little or no genuine Masonry in this country.

COLOR LINE.

We are frequently told that the question of color does not enter into this controversy. We admit that it *should* not; but, in reality, it does, very largely,—so much so, that it overtops and outweighs *every other consideration*. In proof of which, we call attention to the following: Says Bro. Albert Pike: "I took my obligation to white men, not to negroes. When I have to take negroes as brothers or leave Masonry, I shall leave it." Grand Master Russell, of Florida, in his late annual address, took occasion to endorse Bro. Pike, and to say: "When I have to recognize the negro, as he now is, as a Mason, I shall leave Masonry." Still another Grand Master gives vent to his prejudices thus: "I shall ever claim the privilege of selecting my brothers and companions from among the white race, and, whenever this privilege is abridged or endangered in the least, by any action of this Grand Body, either directly or by implication, I shall quietly wrap my Masonic working-tools in my apron and throw them amongst the rubbish of the crumbling Temple, and sternly deny that I am a Freemason." In the February number of the *Voice* may be found a communication, signed "A. W. Haygood," in which the writer protests most vigorously against negroes being recognized as Masons, simply and solely because they are negroes. My own observation and conversation with Masons of various Grand Lodge jurisdictions, have served to convince me that the brethren above quoted represent in their utterances, the sentiments of, by far, the greater number of those who oppose the

recognition of the colored Lodges. That such declarations are directly in antagonism to the spirit and teachings of Masonry, no intelligent Mason can or will deny. Even some of the opponents of the proposed measure are not so blinded by their prejudices, but that they see that they can never fight the colored man Masonically, or successfully, on the ground of color. And hence the great stress laid by them on supposed legal difficulties and irregularities of organization. Hence, also, the evident attempt on the part of some to make themselves believe that they have no prejudice to speak of, against the negro, and that their opposition to his Masonic recognition rests wholly upon legal grounds.

An eminent brother, in speaking of the colored Lodges, informs us that there are controversies among them, and advises us to let them alone until these are all settled. To this, we reply, that *white Masons* have *their* controversies—have always had them, and, probably, will continue to have them while they remain human. And when we ask our colored brethren to remain out of doors until all *their* controversies are at an end, we are simply requesting them to wait until they are all dead, or until they have arrived at a higher state of perfection than we ourselves have attained, or can ever hope to attain in this mortal state of existence.

CONCLUSION.

In conclusion, allow me to say, that should we refuse to recognize these colored Lodges, said refusal will not blot them out of existence. They will cling as tenaciously to Masonic life as ever; still continue to multiply their Lodges, and may, by being not of us, prove a source of constant annoyance and controversy. Whereas, if we open our doors and allow them to come in, we may so aid them in directing their Masonic labors as to make them a blessing to themselves and to us.

It is to no purpose, in discussions like this, that brethren use innuendo and the language of threat, by telling us, "that the peace and harmony of the Grand Lodges of the United States depend upon the rejection of these applicants." It will avail nothing to impugn motives, or to denounce those who have conscientiously gone into this movement, as "a few hot-headed and inconsiderate leaders, whose ambition has overstepped their judgment and their love of the Masonic family at large." The cause of the colored Masons is not sufficiently popular to appeal very successfully to the ambitious. In its present situation brethren will hardly volunteer to defend it, only as they are induced so to do from a strong conviction that duty points that way. Again, threats and denunciations are not arguments, and cannot by any possible means be made to stand in their place. In this controversy let us never forget that "we be brethren," and, that as members of the same Masonic family, even our discussions should be characterized by that charity for, and courtesy toward one another, enjoined by the spirit of our institution.

For a further presentation of our views on the jurisdictional question, and also on the word "*freeborn*," see proceedings of 1876, pages 24-28 inclusive. All of which is fraternally submitted.

ST. PAUL, Jan. 10th, 1877.

CHAS. GRISWOLD.

The Grand Lodge was called off until 2 1-2 o'clock P. M.

AFTERNOON SESSION—SECOND DAY.

2 1-2 o'clock P. M., Jan. 10, 1877.

The Grand Lodge resumed labor—officers as at previous session.

On motion of Bro. Loomis, it was

Resolved, That the special order, being the election of officers for the ensuing year, be postponed.

Bro. H. L. Carver presented his credentials as the Representative of the Grand Lodge of Missouri near the Grand Lodge of Minnesota, and was received and accredited as such.

The consideration of the unfinished business of the morning session was resumed, viz. :

COLORED MASONRY.

Bro. J. N. Castle moved that the report, and the resolutions thereunto attached, submitted by P.: G.: M.: Pierson, be adopted.

Bro. Goodrich presented the resolutions appended to his report, as a substitute, and moved their adoption, which was lost.

Bro. J. H. Brown moved for a division of the resolutions, which was rejected.

The roll was called, and resulted as follows :

Grand Officers voting Aye.....	11
Past Grand Officers voting Aye.....	13
Ninety-seven Lodges voting Aye.....	297
Total.....	321 Ayes.
Past Grand Officers voting No.....	1
Two Lodges voting No.....	6
Total.....	7 Noes.

The report and resolutions were adopted.

RESOLUTION TO PRINT THE REPORTS.

On motion of Bro. Camp, it was

Resolved, That the several reports of the Committee on Colored Masonry be printed in the proceedings of this Grand Lodge.

UNAUTHORIZED USE OF SEAL.

Bro. J. N. Castle, of the special committee, presented the following report:

To the M. W. Grand Lodge of the State of Minnesota:

The undersigned, to whom was referred that portion of the Grand Master's address referring to the unauthorized use of the seal of this Grand Lodge, would beg leave to report that they have had the matter under consideration, and would respectfully report:

The report was read, discussion ensued, and, on motion of Bro. A. C. Smith, it was

Resolved, That the report be accepted, and the resolutions appended thereto be adopted, and that the Grand Secretary be instructed to print the resolutions, but not the report, with the proceedings.

RESOLUTIONS.

Resolved, That the Grand Secretary shall not permit the seal of this Grand Body to pass from his possession or control, and shall not use the same, or permit it to be used, save for the purpose of attesting or making good the *official* acts and proceedings of this Grand Body; neither it or its impressions should ever be used in private correspondence.

Resolved. That the unauthorized use and lithographing of our Grand Lodge seal, as appears from the investigations of this committee has been done, merits and should receive the condemnation and censure of this Grand Lodge.

Resolved, That the Grand Secretary be and he is hereby requested to secure the destruction of the plates upon which our Grand Lodge seal is lithographed.

All of which is respectfully submitted.*

JAMES N. CASTLE,	} Committee.
JAMES C. DAY,	
H. N. SETZER,	

ARREST OF PETITION.

Bro. A. C. Smith presented the following report of the special committee, which was adopted:

To the M. W. Grand Lodge now in session:

Your committee to whom was referred so much of the M. W. Grand Master's address as relates to the arrest of a certain petition by a man with but one leg, have had the same under consideration, and beg leave to submit the following

REPORT.

That the Ancient Landmarks of the order peremptorily require every

* By reference to the address of the Grand Master, it will be noticed that none of the present Grand officers are implicated.—G. S.

applicant for the degrees to be a sound and perfect man in all respects; but that, since the well known and approved change of the character of the Masonic institution from operative to speculative, the generally received practice is, "that when the defect is of such a nature as in no way to interfere with his practice of all the rites of the order," it may be overlooked, and the candidate be accepted.

This rule would clearly exclude a man with one leg, and your committee fully approve of the action of the Grand Master in arresting the said petition.

Respectfully submitted,

A. C. SMITH, Chairman.

LODGES U. S. D. S.

Bro. S. E. Adams presented the following report from the standing committee, which was adopted:

To the M. S. W. S. Grand Lodge of Minnesota:

Your committee to whom the work of the following Lodges Under Dispensation was referred, beg leave to report that they have carefully examined the records and the work done, and would recommend that charters be issued to the same under the usual regulations: Winslow Lewis Lodge; Moorhead Lodge; Centennial Lodge; Josephus Lodge; and Swift Lodge.

Respectfully submitted,

SAM. E. ADAMS,	} Committee.
S. J. WILLARD,	
H. A. PARK,	

MASONIC JURISPRUDENCE.

Bro. C. W. Nash presented the following report from the standing committee:

To the M. S. W. S. Grand Lodge of Masons, of Minnesota, now in session:

The Committee on Masonic Jurisprudence, to whom was referred the decisions of the M. S. W. S. G. S. M. S., made by him during the past Masonic year, respectfully report:

Respecting decision number one (1) of the M. S. W. S. Grand Master, concerning the manner of proceedings to strike the names of members from the roll of the Lodge who are in arrears for dues, your committee report that said decision is in accordance with the laws and resolutions of this Grand Lodge. Your committee is impressed that we should call the attention of the Grand Lodge to the important fact, that by and under all the laws and resolutions upon this subject, no notice is required to be given to the brother, though his place of residence may be well known to his Lodge. Striking from the roll is in the nature of punishment, for it deprives a brother of membership, which cannot be again regained by the mere payment of the delinquent dues. The brother may strongly desire to retain his affiliation with the Lodge—his business or circumstances of different kinds that compel him to be absent and remain from the jurisdic-

tion or vicinity of his Lodge. His failure to pay his dues in very many cases arises from forgetfulness, and not from any intent to defraud the Lodge; and while we endorse the decision of the M. W. G. M., that a brother cannot be suspended or expelled for non-payment of dues *merely*, yet your committee are of opinion that in a case where a brother, having the ability, *willfully* and in contempt of the Lodge refuses to pay his dues to the Lodge of which he is a member, he thereby violates his Masonic obligation to stand to and abide by the laws of his Lodge, and by such refusal he wrongs his Lodge, and defrauds it of what lawfully belongs to it; and for such refusal he may be regularly tried, and suspended or expelled for unmasonic conduct.

Entertaining the foregoing views, your committee would recommend that a written notice should be given to a brother, before he is deprived of his membership. Your committee would report the following resolution:

Resolved, That whenever notice shall be given of a motion to strike the name of a brother from the roll of the Lodge, for failure to pay his dues, the Secretary of the Lodge shall immediately enclose a copy of such notice, stating that at a meeting of said Lodge (giving the date when said meeting will be held) a motion will be heard, to strike his name from the roll. Said notice shall be enclosed in an envelope, addressed to him at his last place of residence, and deposited in the postoffice, postage prepaid. If, after the lapse of a reasonable time, no answer shall be received, the motion shall be heard and decided, and Masonic proof of the mailing of said notice, by the Secretary, shall be necessary before the hearing: *Provided*, That if the residence of the brother shall be unknown, such service of notice may be dispensed with.

As regards the decisions of the M. W. Grand Master numbered two (2,) three (3,) four (4,) five (5,) six (6,) seven (7,) eight (8,) and ten (10,) your committee concur in the decisions made.

Relative to the decision of the M. W. Grand Master numbered nine (9,) where he decided that a man who has lost the *sight* of one eye—not an eye—might be made a Mason, your committee are constrained to differ with the M. W. Grand Master on that decision, as not being in accordance with the provisions of the 9th Subdivision of Sec. 8, Title 2, of the Constitution of this Grand Lodge, which provides “that men made Masons must be of mature age, free-born, of good report, hale and sound, and not deformed or dismembered, and no eunuch.” The sight of the eye being lost, it renders the applicant unsound. If the eye loses its sight, the eye is lost. It will hardly be contended, that if the sight of both eyes be lost, the candidate would be clearly ineligible; but if the loss of sight of one eye does not constitute *unsoundness*, the loss of *both* does not. Losing sight of one eye, renders a man, to a considerable extent, less capable to perceive the means of recognition, or of supplication, or warning, which he is compelled and expected to obey.

Your committee are of the opinion that a candidate who is blind in one eye, is not properly qualified to receive Masonic degrees: and therefore submit the following resolution:

Resolved, That in the opinion of this Grand Lodge, an applicant for Masonry who has lost the sight of one eye, cannot receive the Masonic degrees.

All of which is respectfully submitted.

C. W. NASH,
H. N. SETZER, } *Committee.*
R. A. JONES,

All of which was concurred in, except that part which relates to the loss of one eye.

On motion of Bro. Camp, the decision of the Grand Master relative to the loss of one eye, was sustained.

The Committee on Masonic Jurisprudence presented an additional report, relative to the advancement of candidates, which, on motion, was laid upon the table.

GRAND TREASURER AND SECRETARY'S ACCOUNTS.

Bro. L. Z. Rogers presented the following report from the Standing Committee on Grand Treasurer and Grand Secretary's Accounts, which was adopted :

To the M. W. Grand Lodge of Minnesota :

The Committee on Grand Treasurer and Grand Secretary's Accounts report: They examined the accounts of the past year. They appear correct. After the close of the Grand Lodge, the Grand Secretary received and paid in to the Grand Treasurer, \$301.75. The Grand Treasurer had on hand Jan. 1, 1877, \$446.92. Receipts from Lodges for dues of 1875, received this year, amount to \$4,014.50, which the Grand Secretary has paid to the Grand Treasurer.

The expenses of the past year of this Grand Lodge was \$3,642.55. In 1874, this Grand Lodge appropriated \$250 for the purpose of bringing up the Grand Lodge Register (this was not done, nor has this appropriation been used, and is still subject to the order of the M. W. Grand Master.) We find that the late Grand Secretary neglected to attend to the Register during his term of office, hence the Grand Lodge Register is brought up only to 1870. Our present R. W. Grand Secretary promises that he will bring up the Register from that time to conform to the time of his services, so there shall not be any longer period of delinquency.

The Grand Secretary has no record book. If the Grand Lodge makes no appropriation for such articles as are absolutely necessary for the Grand Secretary to comply with the requirements of our Constitution, this Committee will not hold him responsible.

Your Committee are pleased to note a great improvement in the manner of keeping the books and accounts of this Grand Lodge, during the past year. They are in such shape, we have had no trouble in arriving at the conclusion that they are accurate.

L. Z. ROGERS, }
H. M. KENT, } *Committee.*
C. A. COE,

RETURNS OF LODGES.

Bro. McCourt, of the Standing Committee on Returns of Lodges, presented the following report, which was adopted:

To the M. W. Grand Lodge now in Session:

Your Committee on Returns of Lodges would respectfully report: That they have examined the same and find them to be correct, with the following exceptions:

Hokah, No. 17—No returns.

Union, No. 45—Paid \$44; due from Lodge, \$4.50.

Prudence, No. 97—Amount due, \$18.50; not paid.

Fraternity, No. 101—Amount due, \$24.50; not paid.

Sharon, No. 104—Amount due, \$36; paid, \$40; due Lodge, \$4.

Relief, No. 108—Paid, \$51.50; error, 7 members, due Grand Lodge \$3.50.

Granite, No. 117—No returns.*

Delta, No. 119—Amount due, \$22.50; not paid.

All of which is respectfully submitted.

C. N. DANIELS,
Chairman of Committee.

SPECIAL ORDER.

On motion of Bro. Rigby, it was

Resolved, That the election of officers for the ensuing year be made the special order for 7 1-2 o'clock this evening, and that the Grand Lodge be now called off until that hour.

Grand Lodge was called off until 7 1-2 o'clock P. M.

EVENING SESSION—SECOND DAY.

7 1-2 o'clock P. M., Jan. 10, 1877.

The Grand Lodge resumed labor, officers as at previous session.

SPECIAL COMMITTEE—RESIDUE OF ADDRESS.

Bro. L. A. Hancock, of a special committee, presented the following report, which was adopted:

To the M. W. the Grand Lodge of Minnesota:

Your Committee, to whom was referred the residue of the M. W. G. M. address, beg leave to report: That they have carefully examined those portions not specially referred to any other committee, and that they can safely assure the brethren they contain matter worthy of a careful perusal.

* Received since the close of the session.—G. S.

They heartily endorse the suggestions of the Grand Master as to a more rigid policy of economy in the management of the Grand Lodge finances, the restoration of Masons suspended for non-payment of dues, and the requiring of the payment of dues by the petitioners for Dispensations. This Committee take pleasure in saying, that they believe our M. W. brother has brought to the performance of his duties, as Grand Master, a fidelity, zeal, and unwearying attention, worthy of your hearty approval.

Respectfully submitted.

L. A. HANCOCK,	}	<i>Committee.</i>
B. F. TILLOTSON,		
J. N. PORTER,		

ELECTION OF OFFICERS.

The hour having arrived for the special order, the Grand Master appointed Bros. E. P. Barnum, W. T. Wilkins, O. G. Miller and N. W. Bangs, tellers.

R. W. R. A. Jones, presiding.

M. W. J. C. Braden, of Litchfield, was re-elected Grand Master.

SPECIAL COMMITTEE—DECEASED BRETHREN.

Pending the counting of the ballot for Deputy Grand Master, Bro. A. C. Smith, of a special committee, presented the following report, which was adopted:

To the M. W. Grand Lodge of Minnesota, now in session:

Your Committee, to whom was referred that portion of the M. W. Grand Master's address relating to the decease of Past Senior Grand Warden of this Grand Lodge, R. W. Bro. Robert Stewart, of Rising Sun Lodge, No. 49, at St. Charles; and of the decease of our distinguished and honored brother, John Dove, of Richmond, Virginia—feel that they can do no better than to fully endorse the remarks of our M. W. Grand Master, and to recommend that suitable memorial tablets be inscribed to their memory in our printed proceedings, and that their names be placed upon the roll of our sacred and honored dead.

The Committee have agreed to indulge the undersigned, in a personal remark, in connection with the death of Bro. John Dove, for 63 years past, Grand Secretary of the M. W. Grand Lodge of Virginia.

Thirty-five years ago, at the first movement of the Craft in the State of Michigan (in 1842) the first Masonic meeting was informally held at my house, the second on my own call, at the city of Detroit, the third at Pontiac, which resulted in the re-establishment of the Grand Lodge of Michigan, with a noble army at this time of three hundred Lodges. In its earlier organization, the undersigned was her Grand Secretary, and officially opened correspondence with all the then existing Grand Lodges of the United States; and among all the Grand Secretaries then acting and

interchanging courtesies with us, Bro. Parvin, of Iowa, now alone remains. Bro. Dove is the last but one to pass from earth.

This reminds us of the changes of time, and of our common destiny.

Your Committee will conclude with the expression of the hope that the various Grand Secretaries of this day may prove as faithful as those of 40 years ago, who have so nearly fully passed to their final account.

A. C. SMITH,
For the Committee.

DEPUTY GRAND MASTER.

R.: W.: E. W. Durant, of Stillwater, was elected Deputy Grand Master.

APPEALS AND GRIEVANCES.

Pending the count of the ballots for Senior Grand Warden, Bro. W. S. Parsons presented the following reports on appeals, which had been referred to the committee previous to the Annual Communication.

The reports were adopted.

To the M.: W.: the Grand Lodge of Minnesota :

The undersigned, your Committee on Appeals and Grievances, to whom was referred the matter of the appeal of Bro. Edward H. Bates, a M.: M.:, and member of Paynesville Lodge, No. 71, from the sentence of suspension for the period of five months from the 30th day of September, 1876, adjudged by said Lodge on that day, respectfully beg leave to report :

That they have carefully examined all the papers and proceedings transmitted to your M.: W.: Grand Lodge by said Paynesville Lodge, No. 71, and referred to your Committee, and that upon such examination they find that the trial of Bro. Edward H. Bates was attended with certain inexcusable irregularities and grave violations of the provisions of the trial code in this jurisdiction, and of the rules of practice in such cases, among which are :

1st.—Allowing a visiting brother to be present throughout the trial and during the taking of the vote upon the question of the guilt or innocence of the accused, and upon the degree of punishment.

2d.—Allowing or requiring the accuser or complainant to vote upon those questions.

3d.—Receiving the testimony of witnesses, orally, under the sanction of an oath which could have no binding force, instead of upon their Masonic honor, as required by the Constitution of Masonry.

Whilst your Committee deprecate the carelessness which too often characterizes the conduct and conversation of too many Craftsmen, respecting their Masonic obligations, they are obliged to report that, in their opinion, the papers and proceedings sent up in this case are insufficient to warrant the sentence of suspension pronounced by said Lodge.

Your Committee therefore respectfully recommend the adoption of the following resolution :

Resolved, That the proceedings of Paynesville Lodge, No. 71, resulting in the conviction and suspension of Bro. Edward H. Bates, a member of said Lodge, be, and the same are hereby disaffirmed, and said sentence revoked.

All of which is most respectfully submitted.

Jan. 11, 1877.

WM. J. PARSONS,	} Committee.
C. H. BENTON,	
A. MARDEN,	

To the M.: W.: Grand Lodge of Minnesota :

The undersigned your Committee on Appeals and Grievances, to whom was referred the matter of the appeal of Bro. Charles Cogswell, a Master Mason, and a member of Mystic Tie Lodge, No. 37, from the sentence of suspension from membership in said Lodge, from the 13th day of July, 1876, adjudged by said Lodge on that day—respectfully beg leave to report :

That they have carefully examined all the papers, proceedings and the evidence transmitted to your M.: W.: Grand Lodge by said Mystic Tie Lodge, No. 37, and referred to your Committee, and are of the opinion, upon such examination, that the facts disclosed by the transcript of the evidence, the papers and proceedings aforesaid, do not sustain the action of said Lodge in adjudging such sentence.

It appears from the transcripts and records herein, that the gist of the charge against the appellant is, a failure on the part of Bro. Cogswell to assign a certain mortgage, as security for a previous indebtedness to the Lodge; which indebtedness was primarily evidenced by the note of Bro. Cogswell, in the sum of \$109.35, payable to the Lodge; that to the gist of the charge as above stated the evidence and testimony before your Committee is wholly directed. There is no testimony to support the charge of his being a defaulter. The most your committee can find in the testimony reported is the fact that in 1867 Bro. Cogswell was in arrears to the Lodge for moneys, which he had received as its treasurer. In the absence of direct testimony showing him culpable, and especially in view of the fact that the Lodge, at that time, satisfactorily settled with him for these arrearages, we must, at least, infer that some excuse existed sufficient to relieve him from any criminal charge. As to his failure to assign the mortgage, we do not think it affirmatively appears that he had been relieved of his inability to assign it.

In any event, your committee regard this part of the charge as a business transaction which, in the absence of fraud or deceit therein, is not the subject of Masonic discipline.

They therefore respectfully recommend the adoption of the following resolution :

Resolved, That the proceedings of Mystic Tie Lodge, No. 37, resulting in the conviction and suspension of Bro. Charles Cogswell, a member of said Lodge, be, and the same are hereby disaffirmed and said sentence revoked. All which is most respectfully submitted.

Jan. 11, 1877.

WM. J. PARSONS,	} Committee.
C. H. BENTON,	
A. MARDEN,	

SENIOR GRAND WARDEN.

R. . W. . L. Z. Rogers, of Waterville, was elected Senior Grand Warden.

RESOLUTION—RE-PRINT.

Pending the counting of the ballot for Junior Grand Warden, on motion of Bro. O. H. Page, it was

Resolved, That the Grand Secretary furnish to each Lodge within this jurisdiction two copies of the re-print of the Grand Lodge proceedings.

THANKS TO RAILROADS.

On motion of Bro. G. A. Camp, it was

Resolved, That the thanks of this Grand Lodge be and they are hereby extended to the Milwaukee & St. Paul Railroad, the St. Paul & Sioux City Railroad, the St. Paul & Pacific Railroad, the Winona & St. Peter Railroad, the Southern Minnesota Railroad, the Northern Pacific Railroad, and the Lake Superior & Mississippi Railroad, for their generosity in carrying the Representatives of this Grand Lodge to and from its present session at reduced rates.

Resolved, That the Grand Secretary be directed to furnish each one of the above named companies with a copy of the above resolution.

JUNIOR GRAND WARDEN.

R. . W. . C. O. Ball, of Hastings, was elected Junior Grand Warden.

TREASURER AND SECRETARY.

R. . W. . G. A. Camp, of Minneapolis, Grand Treasurer ; and

R. . W. . A. T. C. Pierson, of St. Paul, Grand Secretary, were each re-elected.

APPROPRIATION.

Bro. E. W. Durant, of the Appropriation Committee, made a partial report.

On motion of Bro. S. E. Adams, it was

Resolved, That an appropriation be made of the sum of twenty dollars, to Moorhead Lodge, U. . D. ., for moneys forwarded to E. D. B. Porter, late Grand Secretary, and which has not been paid over to the Grand Treasurer.

SPECIAL COMMITTEE—REGISTRY.

Bro. W. T. Rigby presented the following report, which was referred to the Committee on Appropriations:

To the M. W. Grand Lodge:

The committee to whom was referred that portion of the M. W. Grand Master's address relating to Grand Lodge Registry, would submit that they deem it the duty of the R. W. Grand Secretary to keep up the Register and deliver it to his successor, fully up to the close of his term of office; but for some reason it has been suffered to fall in arrears for nearly five years. An appropriation of \$250.00 was made by the Grand Lodge in 1874, to bring it up to that time, and the work entrusted to R. W. E. D. B. Porter, then Grand Secretary; and a portion of the work of 1871 and 1872 was done, but in an imperfect manner, and needs revision.

The importance of perfecting this branch of the Masonic history of this jurisdiction, needs no argument.

Your committee are of opinion that it would be unjust to ask the present or future Grand Secretary to do the work left undone by his predecessor, without a fair and just compensation. The appropriation of 1874 has not been expended, and your committee would recommend that a further appropriation of \$150.00 be made to A. T. C. Pierson, to bring the work up to 1876.

W. T. RIGBY, }
G. W. COMEE, } *Committee.*

ASSISTANT SECRETARY.

On motion of Bro. I. B. Cummings, it was

Resolved, That at the next and at all future sessions of the Grand Lodge the Grand Secretary be authorized to employ an Assistant, at a per diem of five dollars, to keep the minutes of the Grand Lodge.

The Grand Lodge was called off until 10 o'clock A. M. tomorrow.

THIRD DAY.

10 o'clock A. M., Thursday, Jan. 11, 1877.

The Grand Lodge resumed labor—officers as at previous session, except that R. W. H. R. Wells, Senior Grand Warden, was present.

Bro. George B. Whipple officiating as Grand Chaplain.

Minutes of yesterday's proceedings, read and approved.

APPROPRIATIONS.

Bro. E. W. Durant, of the Committee on Appropriations, presented the following report, which was adopted :

To the Most Worshipful Grand Lodge now in session :

Your Committee on Appropriations would respectfully submit the following report, and recommend the appropriation of the following sums of money :

For amount of pay roll.....	\$1,322 08
For the M. W. Grand Master, expenses for 1876.....	300 00
For the R. W. Grand Secretary, salary, 1877.....	500 00
For the R. W. Grand Secretary, contingent expenses, 1877..	100 00
For R. W. A. T. C. Pierson, Chairman Committee on Foreign Correspondence.....	250 00
For A. Richardson, G. T., 1877.....	50 00
For Mitchell & Co., bill for printing R. W. Bro. Aaron Goodrich's report on Colored Masons and Colored Masonry.	26 00
For amount appropriated to apply on relief fund for benefit of brethren in grasshopper districts.....	100 00
For remission of dues, Libanus Lodge, No. 96, amount of dues	26 50
For bringing up Grand Lodge Register from 1872 to include 1877	150 00
For remission of Grand Lodge dues to Good Faith Lodge, No. 90.....	6 50
For remission of Grand Lodge dues to Fraternity Lodge, No. 101	24 50
For remission of Grand Lodge dues to Prudence Lodge, No. 97	18 50
For amount to reimburse Moorhead Lodge for money paid E. D. B. Porter for Dispensation, and not applied to that purpose..	20 00
To appropriate \$100 or so much thereof as may be necessary to secure a suitable room to be used as the Grand Sec'y's office.	100 00
For printing proceedings of Grand Lodge for present session..	700 00
For Record Book, 10 quires, \$2.00 per quire.....	20 00
For blank Dispensations on bond paper.....	10 00
For 600 blank Returns.....	17 50
For expenses relative to reduction of railroad fare.....	7 50
For use of hall.....	50 00
For Registry and Convenience Books, to be furnished subordinate Lodges by paying for the same.....	100 00

\$3,899 08

All of which is respectfully submitted.

E. W. DURANT,	}	Committee.
FRED. JOSS,		
O. G. MILLER,		

PAY ROLL.

Bro. G. A. Camp, from the Committee on Pay Roll, presented the following report, which was adopted :

GRAND OFFICERS.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
J. C. Braden, G. M.				Declined to receive.
I. B. Cummings, D. G. M.	\$4 98	\$6 00	\$10 98	I. B. Cummings.
H. R. Wells, S. G. W.	6 30	2 00	8 30	Henry R. Wells.
A. J. Edgerton, J. G. W.		6 00	6 00	A. J. Edgerton.
G. A. Camp, G. T.	50	6 00	6 50	Geo. A. Camp.
A. T. C. Pierson, G. S.		6 00	6 00	A. T. C. Pierson.
E. W. Durant, G. O.	2 00	8 00	10 00	E. W. Durant.
J. H. Brown, S. G. D.	6 00	6 00	12 00	John H. Brown.
J. A. Garver, J. G. D.	4 16	6 00	10 16	Jas. A. Garver.
D. M. Baldwin, J. G. S.	1 82	6 00	7 82	Dwight M. Baldwin
I. Lincoln, G. St. B.	1 70	6 00	7 70	Isaac Lincoln.
PAST GRAND OFFICERS.				
C. W. Nash, P. G. M.	50		50	C. W. Nash.
G. B. Cooley, P. G. M.	50		50	G. B. Cooley.
C. Griswold, P. G. M.	1 20		1 20	C. Griswold.
D. B. Loomis, P. D. G. M.	2 00		2 00	D. B. Loomis.
W. T. Rigby, P. D. G. M.	4 95		4 95	W. T. Rigby.
J. N. Castle, P. D. G. M.	2 00		2 00	J. N. Castle.
S. E. Adams, P. S. G. W.	3 20		3 20	S. E. Adams.
Edgar Nash, P. S. G. W.	3 20		3 20	Edgar Nash.
A. C. Smith, P. J. G. W.	3 70		3 70	A. C. Smith.
E. P. Barnum, P. J. G. W.	6 70		6 70	E. P. Barnum.
F. Joss, P. J. G. W.	1 95		1 95	Fred. Joss.
REPRESENTATIVES.				
St. Johns, No. 1	2 00	6 00	8 00	R. Lehmick.
Catact, No. 2	50	6 00	6 50	H. M. Kent.
St. Paul, No. 3		6 00	6 00	W. R. Johnson.
Hennepin, No. 4	50	6 00	6 00	C. H. Benton.
Ancient Landmark, No. 5		6 00	6 00	O. G. Miller.
Dakota, No. 7	96	6 00	6 06	Irving Todd.
Red Wing, No. 8	1 98	6 00	7 98	L. H. Hancock.
Faribault, No. 9	2 52	6 00	8 52	C. N. Daniels.
Mantorville, No. 11	6 06	6 00	12 06	A. La Due.
Mankato, No. 12	5 20	6 00	11 20	H. McMurtrie.
Wapahasa, No. 14	3 36	6 00	9 36	Wm. Box.
Monticello, No. 16	3 20	6 00	9 20	John A. Haller.
Winona, No. 18	4 98	6 00	10 98	W. G. Dye.
Minneapolis, No. 19	50	6 00	6 50	Geo. M. Hunt.
Caledonia, No. 20	9 92	6 00	15 92	C. A. Coe.
Rochester, No. 21	6 36	6 00	12 36	R. A. Jones.
Pleasant Grove, No. 22	9 36	6 00	15 36	O. H. Page.
North Star, No. 23	3 55	6 00	9 55	J. E. Wing.
Wilton, No. 24	3 96	6 00	9 96	J. A. Canfield.
Western Star, No. 26	5 98	6 00	11 98	W. P. Sargent.
Blue Earth Valley, No. 27	8 41	6 00	14 41	T. L. Rice.
Clear Water, No. 28	3 95	6 00	9 95	J. Colgrove.
Morning Star, No. 29	6 18	6 00	12 18	J. C. Day.
Anoka, No. 30	1 15	6 00	7 15	John J. Giddings.
King Hiram, No. 31	3 85	6 00	9 85	Geo. L. Deming.
Sakatah, No. 32	5 02	8 00	13 02	L. Z. Rogers.
Star in the East, No. 33	3 24	6 00	9 24	A. C. Dodge.
Oriental, No. 34	4 86	6 00	10 86	Austin Deming.
Mt. Moriah, No. 35	96	6 00	6 96	Wm. Lee.
Preston, No. 36	10 77	6 00	16 77	W. W. Braden.
Mystic Tie, No. 37	6 92	6 00	*12 92	H. B. Powers.
Washington, No. 38	5 64	6 00	11 64	S. S. Hitchcock.
Fidelity, No. 39	4 86	6 00	10 86	I. Ingmundson.
Hermon, No. 41	4 92	6 00	10 92	C. A. Anderson.
Hope, No. 42	3 62	6 00	9 62	A. P. Fitch.
Harmony, No. 43	5 98	6 00	11 98	O. W. Hunt.
King Solomon, No. 44	2 25	6 00	8 25	H. D. Carter.
Union, No. 45	3 80	6 00	9 80	Roswell Tousley.

* Overpaid \$3.00.

PAY ROLL—(CONTINUED.)

REPRESENTATIVES.	MILEAGE.	PER DIEM	TOTAL.	TO WHOM PAID.
Evergreen, No. 46	\$7 18	\$6 00	\$13 18	H. H. Strau.
Concord, No. 47	8 50	6 00	14 50	B. Welton.
Social, No. 48	1 86	6 00	7 86	F. A. Noble.
Rising Sun, No. 49	6 60	6 00	12 60	W. Sullivan.
Watertown, No. 50	2 80	6 00	8 80	O. W. Mapes.
Acacia, No. 51	2 00	6 00	8 00	A. L. Holman.
Cannon River, No. 52	4 52	6 00	10 52	Isaac Pope.
Nicollet, No. 54	4 50	6 00	10 50	Thos. Montgomery.
Zion, No. 55	6 00	6 00	12 00	J. H. McCourt.
Meridian, No. 56	9 46	6 00	15 46	Wm. Stafford.
Blue Earth City, No. 57	9 41	6 00	15 41	J. A. Kiester.
Spring Valley, No. 58	13 71	6 00	19 71	S. C. Lobdill.
Temple, No. 59	6 15	6 00	12 15	C. L. Todd.
Star in the East, No. 60	11 90	6 00	17 90	H. P. Gallup.
Ashler, No. 61	6 78	6 00	12 78	W. E. Smith.
Star, No. 62	2 80	6 00	8 80	J. H. Smart.
Illustrious, No. 63	3 66	6 00	9 66	H. R. Gearey.
Chain Lake, No. 64	11 41	6 00	17 41	F. S. Livermore.
Golden Rule, No. 65	2 00	6 00	8 00	R. H. Sanderson.
Madelia, No. 66	6 60	6 00	12 60	W. R. Marvin.
Corinthian, No. 67	1 26	6 00	7 26	J. M. D. Craft.
Mystic Star, No. 69	9 42	6 00	15 42	B. F. Tillotson.
Paynesville, No. 71	6 45	6 00	12 45	A. L. Elliott.
Lansing, No. 72	4 56	6 00	10 56	J. W. George.
Eureka, No. 75	6 12	6 00	12 12	C. A. Roy.
Joppa, No. 76	7 00	6 00	13 00	J. G. Thompson.
Tuscan, No. 77	3 96	6 00	9 96	G. W. Comee.
Mystic Circle, No. 78	8 02	6 00	14 02	F. N. Goodrich.
Palestine, No. 79	9 00	6 00	15 00	James A. Olds.
Henderson, No. 80	3 75	6 00	9 75	Chas. B. Thimess.
Constellation, No. 81	10 20	6 00	16 20	F. B. Van Hoesen.
Howard, No. 82	2 50	4 00	6 50	Smith Dewees.
Hiram Abi, No. 83	4 44	6 00	10 44	John Fern.
Orient, No. 84	6 98	6 00	12 98	E. N. Berry.
High Forest, No. 85	7 16	6 00	13 50	B. Converse.
Tyrian, No. 86		6 00	6 00	G. Maxwell.
Doric, No. 87	7 11	6 00	13 11	H. A. Park.
Golden Fleece, No. 89	3 70	6 00	9 70	J. Q. A. Braden.
Good Faith, No. 90	12 90	6 00	6 50	Alex. Fiddes.
Antiquity, No. 91	16 30	6 00	17 50	E. A. Chandler.
Fraternal, No. 92	4 50	6 00	10 50	H. Campbell.
Keystone, No. 94	11 50	6 00	17 50	T. J. Murfin.
Sherburne, No. 95	1 75	6 00	7 75	J. Featherstone.
Libanus, No. 96	7 30	6 00	\$13 30	Clint. Ellsworth.
Charity, No. 98	10 40	6 00	10 40	A. Marden.
Corner Stone, No. 99	14 55	6 00	20 55	H. G. Stoddock.
Aurora, No. 100	12 00	6 00	18 00	T. C. Bivins.
Lebanon, No. 102	10 81	6 00	16 81	A. F. Nash.
Bethel, No. 103	6 00	6 00	10 00	C. E. Davis.
Sharon, No. 104	5 00	6 00	11 00	B. F. Jenness.
Shilo, No. 105	18 00	6 00	24 00	G. A. Strout.
Mt. Tabor, No. 106	17 52	6 00	23 52	T. C. Shapleigh.
Relief, No. 108	4 16	6 00	10 16	O. H. Phillips.
Sunset, No. 109	16 50	6 00	16 50	J. N. Porter.
Pickwick, No. 110	7 00	6 00	13 00	James L. Finch.
Carver, No. 111	3 00	6 00	9 00	E. H. Lewis.
Khurum, No. 112	5 50	6 00	6 50	E. L. Gove.
Excelsior, No. 113	2 50	6 00	8 50	O. C. Meaker.
Elgin, No. 115	5 16	6 00	11 16	Enoch Dickerman.
La Fayette, No. 116	4 56	6 00	10 56	Stephen Ives.
Newport, No. 118	1 40	6 00	7 40	F. C. Ford.
Bismarck, No. 120	52 00	6 00	25 00	W. M. Falconer.
Grand Meadow, No. 121	8 78	6 00	14 78	M. O. Wilsie.
Kellogg, No. 122	3 66	6 00	9 66	J. E. Gage.
Jaynesville, No. 124	4 50	6 00	10 50	R. O. Craig.
Total			1,339 50	

Fraternally submitted,

GEO. A. CAMP, }
 O. H. PAGE, } Committee.
 A. MARDEN, }

† Overpaid \$3.06.

† Overpaid \$8.02.

§ Overpaid \$13.30.

INSTALLATION.

M. W. G. B. Cooley, P. G. M., on invitation of the Grand Master, took the East, and with the assistance of R. W. E. P. Barnum, acting as Grand Marshal, proceeded to install:

M. W. J. C. BRADEN, of Litchfield.....Grand Master.
 R. W. E. W. DURANT, of Stillwater.....Deputy Grand Master.
 R. W. L. Z. ROGERS, of Waterville.....Grand Senior Warden.
 R. W. C. O. BALL, of Hastings.....Grand Junior Warden.
 R. W. GEORGE A. CAMP, of Minneapolis.....Grand Treasurer.
 R. W. A. T. C. PIERSON, of St. Paul.....Grand Secretary.

APPOINTED OFFICERS.

R. W. Grand Master Braden announced the following appointments:

R. W. R. A. JONES, of Rochester.....Grand Orator.
 W. Rev. GEO. B. WHIPPLE, of Faribault.....Grand Chaplain.
 W. W. T. WILKINS, of Preston.....Grand Marshal.
 W. O. G. MILLER, of St. Paul.....Grand Standard Bearer.
 W. ERNEST HAINLIN, of Watertown.....Grand Sword Bearer.
 W. JOHN H. BROWN, of Willmar.....Grand Senior Deacon.
 W. J. A. GARVER, of Wasioja.....Grand Junior Deacon.
 W. S. C. LOBDILL, of Spring Valley.....Grand Pursuivant.
 W. LEE HENSLEY, of St. James.....Grand Senior Steward.
 W. J. A. CANFIELD, of Wilton.....Grand Junior Steward.
 W. A. RICHARDSON, of St. Paul.....Grand Tyler.

Each of them present was installed by M. W. G. B. Cooley—the others to be installed in their respective Lodges.

GRAND LODGE JEWELS.

On motion of Bro. Griswold, it was

Resolved, That a committee of three be appointed to procure regalia for our Grand Lodge officers, and that the sum of \$250, or so much thereof as may be necessary, be appropriated for that purpose.

The Grand Master appointed the Grand Secretary, Grand Treasurer and Deputy Grand Master such committee.

ADDRESS ON COLORED MASONRY.

Bro. Camp moved that M. W. C. Griswold be authorized to furnish the Grand Secretary with a synopsis of his remarks on the question of colored Masonry, and that the same be printed with the proceedings.

It was so ordered.

APPROPRIATION.

On motion of Bro. Camp, it was

Resolved, That an additional appropriation of fifty dollars be made for printing the proceedings of this session.

On motion of Bro. E. W. Durant, it was

Resolved, That an appropriation of \$64 be made for the insurance of the Grand Lodge property for the ensuing year.

SPECIAL COMMITTEE—ONTARIO.

Bro. Camp moved that the committee to which was referred that part of the address of the Grand Master relating to the so-called Grand Lodge of Ontario, have until the next session in which to report.

So ordered.

REVISION OF CONSTITUTION.

On motion of Bro. D. B. Loomis, it was

Resolved, That the Committee on Revision of the Grand Lodge Constitution be directed to procure the printing of 250 copies of their proposed alterations or amendments for the use of the members of the next Grand Lodge.

UNFINISHED BUSINESS.

The special committee appointed at the last Annual Communication on the Hodsdon appeal case were, on motion of Bro. S. E. Adams, allowed until the next session to make a report.

The Grand Secretary called the attention of the Grand Lodge to the necessity of having the returns in his office at least one week before the Annual Communication, in order that an abstract of returns and list of officers could be prepared before the commencement of the session, thus saving the time of the members, and expenses of the Grand Lodge.

No further business appearing, at 2 o'clock P. M. the Twenty-fourth Annual Communication of the M.· W.· Grand Lodge of Minnesota was closed in AMPLE FORM, R.· W.· G. B. Whipple officiating as Grand Chaplain.

J. C. BRADEN,

Grand Master.

Attest:

A. T. C. PIERSON,

Grand Secretary.

In Memoriam.

R.: W.: Robert Stewart,

P.: S.: G.: W.:

OF THE

GRAND LODGE OF MINNESOTA.

DIED

AT ST. CHARLES, JULY 31, A.: L.: 5876.

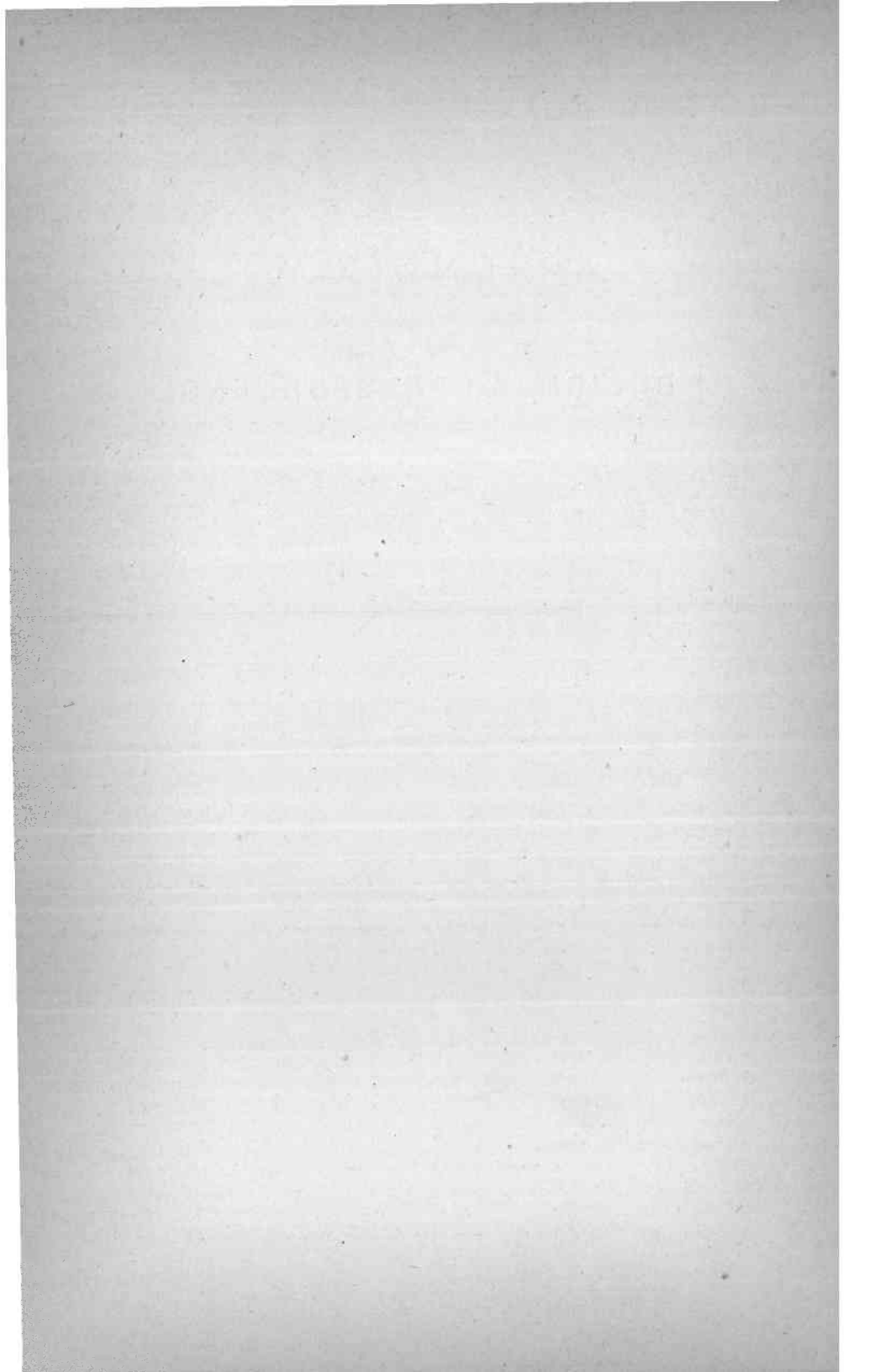
AGED 73 YEARS.

Requiescat in pace.

RECAPITULATION—1876.

Total number of Lodges on Roll	124
Number ceased to work	9
Number of working Lodges	113
Number making returns	112
Number represented during session	105
Charters granted	5
Number initiated	509
Number passed	494
Number raised	497
Number adjoined	193
Number restored	15
Number withdrawn	263
Number stricken from roll	179
Number suspended	22
Number expelled	3
Number died	47
Total number of members	6,569

A P P E N D I X .



APPENDIX A.

FOREIGN CORRESPONDENCE.

To the M.: W.: Grand Lodge of Minnesota :

The Committee on Foreign Correspondence would respectfully report, that the proceedings of forty-nine Grand Lodges have been received and examined. For convenience of reference we append a tabular statement of Grand Lodge proceedings received, with the date of meeting of each.

Alabama.....	December, 1875.	Montana	October, 1875.
Arkansas.....	October, 1875.	Manitoba	September, 1876.
British Columbia {	February, 1875.	New Hampshire.....	May, 1875.
	February, 1876.	New Jersey.....	January, 1876.
Connecticut.....	January, 1876.	New York	June, 1876.
California	October, 1875.	North Carolina...	December, 1875.
Colorado...October,	1875 and 1876.	Nebraska	June, 1875.
Canada	July, 1876.	Nevada.....	November, 1874.
Delaware.....	October, 1875.	New Brunswick..	September, 1876.
Dist. of Columbia,	November, 1875.	Nova Scotia.....	June, 1875.
Florida.....	January, 1876.	Ohio.....	October, 1875.
Georgia	October, 1875.	Oregon.....	June, 1876.
Indiana.....	May, 1876.	Pennsylvania.....	December, 1875.
Illinois....October,	1875 and 1876.	Prince Ed. Island..	February, 1876.
Iowa.....	June, 1876.	Quebec.....	September, 1875.
Idaho	December, 1875.	Rhode Island..	May, 1875 and 1876.
Indian Territory..	September, 1875.	South Carolina...	December, 1875.
Kentucky.....	October, 1875.	Tennessee.....	November, 1875.
Kansas.....	October, 1875.	Texas.....	June, 1876.
Louisiana.....	February, 1876.	Utah.....	November, 1875.
Maine.....	May, 1876.	Vermont.....	June, 1875.
Massachusetts....	December, 1875.	Virginia.....	December, 1875.
Maryland.....	May, 1876.	Wisconsin	June, 1876.
Michigan.....	January, 1876.	Washington Ter..	September, 1875.
Missouri.....	October, 1876.	West Virginia....	November, 1875.
Mississippi.....	February, 1876.	Wyoming Territory.	October, 1875.

We are gratified at being able to report that we have received copies of the proceedings of each of the Grand Lodges in North America, that have been published, to date.

The proceedings of the first session of Dakota were printed; the second session was held in June last, we guess that the proceedings have not been printed; it is sometimes as well to think twice before going before the world.

We would suggest that it is about as well, to be sure that the premises are correct, before assailing others, popping off shot guns at half cock is not ordinarily a very good way to hit the mark; in hopes that *wiser* councils may prevail we refrain at this time of being more explicit.

Following the usual custom, we commence with

ALABAMA, 1875.

The Fifty-fifth Annual Communication of the Grand Lodge of Alabama was held at Montgomery, December 6th, 1875.

One hundred and seventy-one Lodges represented.

Four hundred and one on the roll.

M.: W.: Isaiah A. Wilson, G.: M.:, presiding.

The Grand Master says in his address:

It is with peculiar pleasure that I am enabled to realize the period of a happy and fraternal re-union, and that I can report to you that the cause of Masonry has prospered in peace and unity in our jurisdiction.

* * * * *

Nothing relating to the domestic interest within your jurisdiction has occurred during the past year of sufficient importance to be presented prominently to your consideration. No subject has been brought to my knowledge requiring special legislation, and I congratulate the Grand Lodge upon the fact, that no vexing or harrassing questions will probably disturb your deliberations.

Among the decisions reported, we find:

There is no rule or edict of this Grand Lodge requiring a subordinate Lodge to defer action against a member because a prosecution may be pending against him in the civil courts. Whenever charges are preferred against a brother, the Lodge must proceed to hear the case under the rules prescribed, without reference to any action or proceedings which may be had in the courts of the country.

Restoration of a brother who has been indefinitely suspended may be had on petition, and by a two-third vote of the Lodge. This restores to

all the rights and privileges of Masonry except Lodge membership; but Lodge membership can only be had upon petition and by a unanimous vote, which petition must take the usual course of applications for affiliation.

We cannot subscribe to a part of the latter; we would strike out all after the word "Masonry," in the third line.

A brother is suspended for a definite time, certainly the M. W. Bro. would not hold that it required *a vote* of his Lodge to restore all his rights and privileges at the expiration of the time.

A sentence of suspension deprives a brother while under such sentence of all his rights and privileges as a Mason, but his membership is held in abeyance. Restoration, either by the expiration of the time as in definite suspension, or by a two-third vote of the Lodge, which is required in the case of indefinite suspension, places him back exactly as he was before the charges were preferred.

The offense is expiated on the termination of the punishment.

Expulsion is a different matter; that carries membership with it, and the latter can only be regained by the unanimous vote of the Lodge.

A Lodge within whose jurisdiction a Mason resides, can try him for any offense committed within its jurisdiction, notwithstanding the fact that the Lodge to which he belongs granted him a demit subsequent to the commission of the offense.

* * * * *

A woman who has been divorced from her husband is not a competent witness against him in a Masonic tribunal, as to matters or things which transpired during coverture, but would be competent as to matters occurring subsequently to the divorce.

The written testimony used in a court of law, or chancery cannot be used as evidence in a Masonic trial, except by the consent of the parties thereto.

A judgment of a court of law, or a decree in chancery, may be introduced in a Masonic trial, simply for the purpose of showing that such judgment or decree had been rendered.

Simply the preferring of charges by the Master of a Lodge, does not disqualify him from presiding, but if he actively engages in and conducts the prosecution, the Senior Warden presiding, he should retire with the accused when the vote is being taken.

An objection on the part of a member of the Lodge to an unaffiliated brother appearing in the Lodge as counsel for the prosecution, should not be entertained on the ground that no visitors can be admitted during the trial. The prosecutor, as well as the accused, has a right to be represented by counsel, provided such counsel is a Master Mason in good standing.

* * * * *

Dues do not accumulate against a member who has been suspended for unmasonic conduct, during the time of such suspension.

A subordinate Lodge has no power or authority to try a Master for any official misconduct, however illegal and unauthorized such conduct may have been, neither while he is Master, nor after his term of office expires.

* * * * *

A candidate rejected in a Lodge in one jurisdiction, and subsequently made a Mason in another jurisdiction without the consent of the Lodge wherein rejected, is an illegally made Mason.

Which may do in Alabama, but would not in Minnesota. We do not ask the question, indeed, we consider it rather impertinent to ask a petitioner whether he has ever been rejected!

We require a residence of one year in the jurisdiction of the Lodge before an application can be made.

We adhere to the old questions asked of a candidate, and have not added to, or abbreviated them.

While visitation is certainly a right, it is subordinate to the rights of the members, but the objection is only in force while the member is present. No member can enter a permanent objection and thus prevent a brother from visiting the Lodge when the objector is absent.

The action of the Grand Lodge in reversing a sentence of a subordinate Lodge, suspending or expelling a brother, and restoring him to the rights and privileges of Masonry, does not restore him to membership in the Lodge. His status is that of an unaffiliated Mason, and to become a member of the Lodge he must make application like any other unaffiliated Mason.

Strange, that even Grand Masters will put decisions on paper without stopping to think.

A Grand Lodge *reverses* a sentence pronounced by a subordinate, in other words says, the action was all wrong—no crime was committed—and yet he is deprived of membership! For what?

The Grand Lodge says to an accused party, “you are not guilty,” but you must be punished all the same!!

We heard of a judge who remarked to a prisoner after his acquittal by a jury, “you can go, but don’t do so any more”

To authorize the trial of a brother for an offense committed before he was made a Mason, it must be for an offense involving moral turpitude of which the Lodge had no notice at the time the degrees were conferred, and could not have ascertained by reasonable diligence and proper enquiry.

* * * * *

A Mason’s family can have no Masonic privileges, except through the

Mason himself. Therefore, when a Mason dies, being at the time under suspension for non-payment of dues, his family cannot after his death, pay up his dues, and thereby restore themselves to such Masonic privileges as they would have been entitled to, if he had died in good standing in the Lodge.

* * * * *

The voluntary confession made before trial may be introduced as evidence against the accused on trial for a Masonic offense.

When there is such near relation, by blood or marriage, to any member of the Lodge, by a person accused of a Masonic offense, as would likely bias his verdict, such member should not be permitted to sit on trial of the case and when the vote is being taken, should retire from the Lodge.

A Mason should not be prejudged, nor subjected to any punishment until he has been found guilty. Therefore, a brother may visit and take part in the proceedings of his Lodge though "under charges," until a trial and conviction is had.

An Entered Apprentice is not entitled to a demit, but in case of his removal from the jurisdiction of the Lodge in which he was initiated, the Lodge may furnish him a certificate, setting forth the fact of his initiation.

The following resolution adopted in 1874, but not printed with the proceedings, we regard as correct in principal, even if it does conflict with the "eternal jurisdiction" claim :

That no subordinate Lodge shall initiate any person who has not been resident within the jurisdiction of this Grand Lodge for twelve months next preceding such initiation; *provided*, that this prohibition shall not apply to officers and soldiers of the army, to seafaring men, or clergymen engaged in the active performance of the duties of the ministry.

The "Committee on Suspensions, Expulsions and Appeals" had a considerable amount of work to do, we copy from the conclusion of their report :

In view of some matters which have come under our observation, it can hardly be deemed improper to affirm that confidence in the assured protection which Masonry gives to the gentler sex, forms a Palladium in our midst; remove this image, and our permanence is gone. Without this devotion to purity, what is become of our mission! Indeed, *have* we any mission? Then let it not be charged that undue severity is used by the Grand Lodge toward offenders against Masonic law. If, to put or keep knowingly, a piece of rotten timber in the ship which is to be freighted with human lives, is a crime, none the less is it criminal to retain in the body of our mystic edifice corrupt material which must endanger, more or less the entire structure and cause to impend frightful moral disaster.

The committee to whom was referred the question of recognition of certain newly formed Grand Lodges reported in favor of

the Grand Lodge of Utah, and of the others—but we present an extract from the report which was adopted :

With regard to Dakota, in the absence of any document authenticated by seal and written signature—having received only an unsealed and printed account of the organization of a Grand Lodge,—we would respectfully recommend a postponement of action until the necessary information is received.

The printed proceedings of what purport to be the newly organized jurisdictions of Wyoming and the Indian Territories, have also been laid before us by the R. W. Grand Secretary, in accordance with a resolution of the Grand Lodge. With the exception of a seal stamped upon the cover of one of these pamphlets, the same difficulties stand in the way of formal recognition as in the case of Dakota. We therefore respectfully recommend a postponement of action until due authentication of the existence and legitimacy of these Grand Organizations be obtained.

With regard to the organization of a Grand Lodge for Prince Edward Island, also brought to our attention by the Grand Secretary, the circumstances are somewhat different. The information comes before us under the written signature of the Grand Master and Grand Secretary, authenticated by seal. Nevertheless, as this jurisdiction is formed from the already existing jurisdiction of New Brunswick, and as no advice has been received from the Masonic authorities of New Brunswick signifying their consent to its organization, we deem it nothing more than due to courtesy to the elder jurisdiction to await such notification of their consent before taking final action.

Go slow is a mighty good motto.

A Report on Foreign Correspondence covering one hundred and thirty-four pages, and reviewing the proceedings of forty-three Grand Lodges, was presented by Bro. Oliver S. Beers—we like his report and are inclined to claim relationship. If he comes from the old “Jersey” stock, we are—cousins.

The report is an excellent one—we present a part of his comments on the “colored” question, found under the head of Ohio :

This question was discussed before the Grand Lodge in 1874, and action thereon postponed, so that in 1875 we should have had the most definite and reliable presentation of facts in relation to it. We have read with care that portion of the proceedings, and rise from their perusal with feelings of regret and disappointment. Much is said about the Brotherhood of Man—of the universality or cosmopolitan principles and usages of the “Craft,”—many *exceedingly interesting* and instructive historical documents are collated, including a few deliverances from *colored* Masons, some of which, had they emanated from white men, would have been denounced as impertinent—*vide G. M. Boyd's* Comments on the Grand Lodge of New York. But of the *real* the only *tangible* question to be solved by the Grand Lodge of Ohio, what is said? What recommended?

No one has raised the question as to the right of Negroes, (or as they are called colored men) to be made Masons in regular Lodges. No question of *race* or *color* is involved in the petition presented to the Grand Lodge of Ohio; but they were simply asked to recognize the *colored* Lodges existing in that State, and take them under its care and protection. Were they regular Lodges composed of *regularly constituted* Masons? If so why not grant the petition, and promptly adopt them. If *clandestine* Lodges composed of "*clandestinely* made Masons," was it not her duty to proclaim the fact and refuse the petition? We think the Grand Lodge avoided the *real* question by entertaining the report of the Special Committee, who recommended the following resolution, a *quasi* denial of the prayer of the petitioners and evincing an unwillingness to meet the colored Brethren on terms of *intimacy or union* as we construe them, viz.:

* * * * *

Brethren of Ohio we beseech you, do not adopt a policy or deliverance so *indirect* and *inconclusive* as the one recommended by your Committee! We are especially interested in the result of your action and deliberations in this matter; for the *Colored Grand Lodge of Ohio* "so called," has flooded one section and jurisdiction with charters under which colored Lodges believed by us to be clandestine, have been organized. The members of those Lodges are treated by us with *aversion*, not because they are *negroes* but as counterfeits and imposters, and so the Grand Lodge of Ohio in its past deliverances has taught us to consider them. By your neglect and that of neighboring Grand Lodges this evil has grown to proportions quite too large to be ignored, and as suffering from such neglect we had a right to claim prompt and conclusive action in the premises. For the sake of these deluded negroes, for the promotion of justice, for the sake of harmony, and for the good of Masonry, we implore you to decide the question of *legitimacy* presented to you! If the colored Lodges of Ohio are "true and perfect" take charge of them and introduce them to the Masonic world as your true and legitimate children, if they are not so, proclaim the fact and let these claimants of Masonic rights be known and recognized as *imposters*. There can be no evasion or compromise in this matter, at least ought not to be, and we ask for *positive* deliverance suited to the emergency. We have no antipathy against negroes on account of race or color. Have no aversion to recognizing any *freeborn* negro as a Mason, if assured that he is truly and legitimately entitled to such recognition, and conducts himself as a Mason.

M. W. Palmer J. Pillans, of Mobile, was elected Grand Master; and

R. W. Daniel Sayre, of Montgomery, re-elected Grand Secretary.

Bro. William T. Walthall, of Mobile, Chairman Committee on Foreign Correspondence.

ARKANSAS, 1875.

The Thirty-seventh Annual Communication of the Grand Lodge of Arkansas was held at Little Rock, October 11th, 1875.

Seventy-five Lodges represented.

Three hundred and twenty-four on the roll.

M.·. W.·. M. L. Bell, G.·. M.·., presiding.

Seventeen Dispensations for new Lodges issued during the year.

Among the decisions reported, we note :

4. *Question*—Can a Master Mason withdraw from the Lodge while at work, without the permission of the W.·. M.·.?

Answer—No; and in case of urgent necessity, the W.·. M.·. is bound to grant his permission, for he is under obligation not to preside in a haughty or imperious manner, and should he do so, he is liable to impeachment.

5. *Question*—Can a Master Mason withdraw from Masonry?

Answer—Any Master Mason can demit from his Lodge and remain unaffiliated; but in so doing he loses all the benefits of Masonry, yet is not absolved from his obligation, and is subject to discipline for unmasonic conduct by any Lodge in whose jurisdiction he may reside.

8. *Question*—Is it Masonic for a S.·. D.·. to perform the duties of his office after charges are preferred against him?

Answer—Yes; he is entitled to all the benefits of the Lodge until trial and found guilty, and suspended or expelled according to law.

12. *Question*—Is it a Masonic offense for a brother to assist in stealing a Master Mason's daughter to marry a profane person to whom the parents are opposed?

Answer—It is; or to assist in stealing anything else from a brother.

15. *Question*—The Secretary of a Lodge refuses to notify delinquent members of the fact on the order of the Lodge. What is the remedy?

Answer—Prefer charges against him for neglect of duty, suspend him, and the W.·. M.·. can appoint a Secretary *pro tem*.

A brother—a former officer of the Grand Lodge—was reported insane. An appropriation of two hundred dollars was made toward his expenses in an asylum.

The oration of R.·. W.·. George Thornburgh, deserves a more extensive circulation than simply printing with the proceedings of the Grand Lodge.

We must content ourselves with but one extract—a random selection :

No longer does the civilized world ascribe secret, unmeaning mumme-

ries, terrible oaths and incantations, dark deeds and selfish ceremonies to our order, because it has borne its fruit and is judged by it.

Its laws are reason and equity, its principles benevolence and love, and its religion purity and truth. Its intention is peace on earth and its disposition good will to men. Sweet are its uses in adversity. The noblest sphere of its operation is in redressing the calamities of the unfortunate, investigating the wants and supplying the needs of indigence, relieving pain, pitying and softening infirmity, and fostering virtue. Yes, the *true* Mason looks to the welfare of his brother; he feels great satisfaction when he can benefit and aid him. If his means of assistance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions and that tender compassion which soothe the distress he cannot remove, and bathe with tears the wounds he cannot heal. He forsakes not his bed, but stays to support his drooping head, to catch his last expiring breath, and close his eyes with the last offices of fraternal affection. Nor does his love cease here. It takes hold upon his family—

“ We seek to dry the widow’s gushing tears,
We seek to calm the trembling orphan’s fears,
We seek to raise humanity above
The ills of life by ministers of love.

And when the tale is told, and man resigns his trust,
We seek in friendship’s name, to monument his dust.”

No report on Foreign Correspondence.

M. . W. . M. L. Bell, of Pine Bluff, Grand Master; and

R. . E. . Luke E. Barber, of Little Rock, Grand Secretary,
were each re-elected.

BRITISH COLUMBIA, 1875, 1876.

The Fourth Annual Communication of the Grand Lodge of British Columbia was held at Victoria, February 20th, 1875, and the Fifth at the same place, February 19th, 1876.

There are nine Lodges and two hundred and seventy-five enrolled members in this far off jurisdiction. The receipts for the year 1875, as per the report of the Grand Secretary, was \$626.75.

At the Fifth Annual Communication the Grand Secretary reported the amount received as \$584.25, and a membership of three hundred.

This Grand Lodge although but five years old, has a “Widow and Orphan’s Fund” of \$2,315.69.

August 19th, 1875, a “Grand Masonic Re-union” was had at Victoria. Delegations from the Grand Lodges of Oregon, Washington Territory and Idaho, paid a visit to the Grand Lodge of

British Columbia. The reports indicate that men, women and children had a peculiarly enjoyable time. Banquets, speeches, balls, processions, &c.

M.·. W.·. Frederick Williams, of Esquimalt, is Grand Master ; and

“ V.·. W.·.” Coote M. Chambers, of Victoria, Grand Secretary.

CONNECTICUT, 1876.

The Eighty-eighth Annual Communication of the Grand Lodge of Connecticut was held at Hartford, January 19th, 1876.

One hundred and eight Lodges represented.

One hundred and sixteen on the roll.

M.·. W.·. Wm. Wallace Lee, G.·. M.·., presiding.

The address of the Grand Master is fully up to the standard of that of 1875.

That our brethren may understand the allusion in the following extract, we refer them to pages 17 and 18 of our report of last year.

He says :

And these two brothers are on the best of terms. Notwithstanding you saw fit to disprove of my action, I firmly believe I did what was right. I felt that I knew all the facts, and gave such instruction and advice as I thought the case demanded, and had mine alone been followed there would have been no trouble and no necessity for reporting the case to the Grand Lodge. It is only another illustration of the homely adage, “that too many cooks spoil the broth.”

The late Philip Tucker, while Grand Master of Vermont, on one occasion said to the Grand Lodge, “we don’t want any committee, I understand this matter better than you do or can.”

We admire the Davy Crockett’s in Masonry.

The following commends itself to every thinking Mason :

Service in Masonry should be willingly given ; ours is a voluntary association, and as I understand it, no one can be compelled to accept office ; nay, more, he should not accept it unless he feels that he can attend to the duties, and discharge them to the satisfaction of his brethren. The practice so common in some Lodges of electing members to office because they hold official position in the community, or have money or social position is not to be commended. While a high standard of morals should be insisted upon in official position in Masonry, brethren should be selected for office solely for their qualifications for such positions.

He thinks that the law, that none but those who are or have been Wardens are eligible to the Mastership, is not "founded in reason, or that its workings are beneficial to the subordinates."

It is dangerous to let down the bars anywhere, if anything pile them up higher.

He believes that the jurisdictional line between Lodges should be governed by the usual traveled route rather than air lines.

He is sound on the "eternal jurisdiction" question, he says:

We might with just as much propriety incorporate into our moral code that portion of the mosaic sanitary law which prohibited pork eating, and exact compliance therewith. Let us carry this principle into civil and social life and see how it would operate. What would we think if our state should adopt a regulation or a law providing that no one should be admitted an elector who has ever applied for that privilege in any other state or nation, and had been refused, without the consent of the state or nation so refusing? Or what would be thought of a church which should incorporate such a provision into its articles, defining its qualifications for membership? To state the thing is to show its absurdity. It would be only one step further in the same direction for a Lodge to claim perpetual jurisdiction over all who have ever resided within its limits. I am well aware it is said that any Lodge will willingly yield jurisdiction over any such rejected candidate who has removed to another locality; but this is a mistake, as any one can readily satisfy himself who will take pains to do so. Every person should stand for what he is worth morally and mentally in the community where he resides. If our term of probation is not long enough we can lengthen it as much as may be deemed necessary; but I hope we shall abandon at once and forever this doctrine which has been incorporated into our laws from hateful despotisms and furnishes such a convenient method for the gratification of personal spite and petty animosity.

We recommend to the Masonic lawyers, that they read and ponder on, the following extract from the address of the Grand Master:

With us, no one is born to rule by right divine, or to be the slave of another. All are children of the one common father, heirs of the same immortality, as so often and beautifully taught in our ritual. Following out this idea, our legislation should be divested as much as possible of all that savors of despotism, and imbued more with the spirit and power of love than of force. Furthermore, they should be clear and explicit, whereas now they are oracular and ambiguous, not easily understood, and hence a large portion of the Grand Master's correspondence consist of efforts to explain and reconcile its various separate clauses, until it becomes almost necessary to use Mr. Lincoln's famous aphorism in his reply to his opponent (Mr. Douglas,) that his speeches "were explanations explanatory of explanations explained." Grand Master Lockwood found it neces-

sary to give fifty-two different decisions in the space of two years, or an average of one in two weeks. I might have given them an equal or greater number, but have preferred to give advice and instruction according to varying circumstances as I have understood them. Much of this discordance and confusion in our law has arisen from our hasty and special legislation. It may be stated with almost the force of an axiom that the law, as such, to command respect and secure a willing obedience, must appeal to the reason and satisfy the judgment (for law is not an end, it is only a means; the end is to secure the greatest amount of practical good.) Will our own laws stand this test? Does the laws of perpetual jurisdiction appeal to the reason and satisfy the judgment? Does the law which prohibits all discussions concerning the merits and demerits of a candidate (those qualifications which alone render us worthy to be made Masons) appeal to the reason and satisfy the judgment? Does the law which takes from the Master of a Lodge the right to summon his Lodge to receive, and act upon a petition (a right which he has always had in the state until within the past ten years,) without the Grand Master's consent, who knows nothing about it, appeal to the reason and satisfy the judgment? Does the law which prohibits a subordinate Lodge from conferring degrees on its own members, at such time as shall be for the convenience of all concerned, without the Grand Master's consent, who does not know whether it would be best or not, appeal to the reason and satisfy the judgment? Does the law which places a brother, who has been stricken from the rolls for non-payment of dues, in a worse condition, as to getting back into his Lodge, than one is who has violated every civil and Masonic law, appeal to the reason and satisfy the judgment? Does the law which compels a brother to vote when his own judgment and convictions tell him he should not, appeal to the reason and satisfy the judgment? Does the law which takes from the lodge the power to elect its most competent member as Master,—a right they have always had until within the past ten years,—without the Grand Master's consent, who knows nothing of his qualifications, appeal to the reason and satisfy the judgment? Does the law which requires every brother to be a member of some Lodge, and yet puts it out of his power after he has taken a demit and his application rejected, appeal to the reason and satisfy the judgment? Does the law which puts out of the power of any brother, who may have made a mistake in balloting on a petition, to correct the mistake, appeal to the reason and satisfy the judgment? I do know, brethren, that our present system is a prolific cause of confusion, discord, inharmony and ill feeling, and believe that it should be revised, divested of its unsatisfactory features and made more in accordance with our laws as we had them, when Masonry was so prosperous under those eminent men whose acquirements and worth shed such lustre upon the institution in the past.

Transactions of local interest.

The Grand Secretary, Bro. J. K. Wheeler, presented the Report on Foreign Correspondence. The proceedings of our Grand Lodge for 1875 are briefly noticed. In the commencement of his report he says :

We shall endeavor to be brief; yet we feel aware, that in undertaking to review the proceedings of fifty or more Grand Lodges, each one containing from fifty to five hundred pages of printed matter, and do them *justice*, that brevity would almost be out of the question; and should we *succeed* in the first, we shall be constrained to believe that we have failed in the last.

Relative to non-payment of dues, he says under the head of Arkansas:

It will be observed by the former one that the non-payment of dues is looked upon as an offense of sufficient magnitude to warrant *suspension*, and that being suspended he is deprived of *all* Masonic privileges, which is more severe than the regulation in our jurisdiction which simply "strike from the roll" and make the brother a non-affiliated Mason. We know that suspension is the practice in some jurisdictions, for non-payment of dues, but have never yet been able to look upon it as quite the thing. To make a man a Mason is one thing, and he is entitled to benefits that accrue from being a Mason; to retain him as a member of a Lodge is another thing; and if he declines to perform those duties which are expected of him as a member he should only lose those benefits which accrue from Lodge membership.

Under the head of Indiana, he says:

We believe with our brother, that Masonry costs too much for show, for presents, for banquets, &c., and *too little* for the support of the real genuine principles of our institution, and this is what we should stimulate. It is education in this direction that opens the heart, and makes a Mason of necessity to fulfill those vows of charity which he has taken upon himself. And we need not be ashamed of these principles, even if our right hand *should* know what our left hand is doing, or that a Masonic Home should be established in our own State, to which we could point with pride, even if it be called a "big thing." Remember the divine injunction, "Hide not thy light under a bushel."

Bro. Wheeler evidently had plenty of time to spare on his report as it is very brief, covering but 63 pages.

M. W. Edward B. Rowe, of New London, was elected Grand Master; and

R. W. Joseph K. Wheeler, of Hartford, re-elected Grand Secretary, and is also the "Com. on Correspondence."

CALIFORNIA, 1875.

The Twenty-sixth Annual Communication of the Grand Lodge of California was held at San Francisco, October 12th, 1875.

One hundred and sixty-six Lodges represented.

Two hundred and thirty-seven on the roll, forty-two have become extinct, leaving one hundred and ninety-five active Lodges in the jurisdiction.

M.: W.: George C. Perkins, G.: M.:, presiding.

Four Dispensations for new Lodges issued during the year.

From the address of the Grand Master, we present :

The creed of a true Mason is to love all mankind, and, as far as in his power lies, to do good unto all, not alone by the mere giving of alms to those who are needy, but to do good in every possible manner. If a brother is in the wrong, speak not of his faults first to another, for no Mason has the right to speak ill of a brother when he is not present, however true that which he may say. He should go to him and, with words of love and kindness, remind him of his error, whisper to him good counsel, and show to him that "Great Light" whence he may glean wisdom to direct and strength to assist him in resisting the many temptations by which he is constantly surrounded, and thus win him back to the path of duty and honor.

* * * * *

Worldly wealth or honor does not make a Mason. It is the internal qualifications alone which can prepare him to receive the truth and then embrace it. It is too true that many who have seen the sacred light by which Masons work have gone astray, but the living principles which the order inculcates still exist, and where one has fallen, its teachings have caused thousands to remain true and steadfast; and, could the secret history of our own State be unfolded, the works of charity and pure beneficence performed by Masonry would command the reverence of many who now revile it. For many years, in the mining districts, it was the prevailing moral influence that kept men within the bounds of moderation and taught them to "do unto others as they would wish that others should do unto them." Its votaries ministered to the sick, relieved the destitute, and afforded the last sad tribute of respect to the dead. Thus was, and is, Masonry quietly and unostentatiously performing its mission among us, receiving within its fold those only who voluntarily knock for admission and are found worthy. Men of every nationality and creed,—with no religious qualification, except the one requisite belief in God, the Supreme Intelligence which pervades all nature—Jew and Gentile, Mohammedan and Christian, meet within our Lodges upon one common level, working harmoniously together for their moral improvement and social regeneration.

No man's religious opinions are in any way interfered with by his assuming the obligations of a Mason. On the subject of religion or politics his Lodge claims no jurisdiction over him. This assurance is given him before he sees the light by which all true Masons work, and this promise is jealously guarded as one of the tenets of the order throughout every step of his advancement in the ancient Craft. In times past the order has been maligned and persecuted by those who, through prejudice, were blinded to its good works. Even during the past year one great religious association has raised its voice, as a body, against the order of Masonry

and ostracised those of its members who held fellowship with us. While we must condemn this unwarrantable bigotry, we recognize and pay all homage to the many acts of charity and benevolence extended to those in distress by the disciples of that church, and we would not tarnish, by word or thought, the lustre of that bright star of promise awaiting to reward those who have, by their vows, devoted their lives to her service, administering to those in affliction, and comforting the unfortunate. As Masonry remembers this, it forgets the wrong they would do it. "With malice toward none and charity for all" it raises not its voice against its aggressor, but quietly pursues its mission of doing good to all. It does not array itself against any religion or proclaim itself a substitute therefor, but it inculcates the divine maxim of "love thy neighbor as thyself." Upon this broad platform all creeds can stand, and every sect, denomination, and nationality join hands in administering to purposes of human benefaction.

Among the decisions reported, we find :

I have been asked whether a Lodge has the right to pass a resolution refusing admission to any Master Mason in good standing, who is not a member of the Lodge, at either a stated or called meeting? I answered that I did not know of any law that would prevent a Lodge from passing such a resolution, but that I did very much question the propriety of its doing so, as the Master of a Lodge is the proper person, when objections are made to the admission of a visiting brother, to decide thereupon, as it is his duty to see that no discord or confusion be permitted to enter his Lodge, if he can prevent it.

I have also had occasion to say that, when a special meeting relating to the business of a particular Lodge was under discussion, I thought it quite proper that the Master should inform all brethren present, not members, that they could have permission to retire, the members desiring to commune alone upon matters relating to their own Masonic family.

* * * * *

I have been asked, if a brother petition for affiliation with a Lodge and in due time is elected a member, and the secretary fails to notify him of his election until six months afterwards, when the brother signed the by-laws, whether his dues to the Lodge commenced from the date of his election or the date of signing. I answered that his dues commenced from the date of his election, as from that time he was entitled to all the benefits and privileges of the Lodge, and his own negligence, or the carelessness of the secretary, should not relieve him from sharing his portion of the burden.

I have also decided that in case of the death of any officer of a Lodge, the Master has the right to appoint, *pro tempore*, to fill the vacancy during the unexpired term; and that, in case of a vacancy in the office of treasurer, the Master is the proper custodian of the Lodge funds until such vacancy is filled.

* * * * *

The following amendment to the by-laws of one of our city Lodges was adopted a few months since :—

"There shall also be paid as dues by each member, upon the death of a

member of the Lodge, the sum of one dollar; provided, that those members who attend the funeral, or who, in consequence of illness or absence from the city shall be unable to attend, may be excused by the Lodge from such payment."

I was pleased to give this amendment my approval, believing that its effect would be to bring many of our brethren, who have been derelict in the performance of their duty in not attending Masonic funerals, to a realizing sense of its importance. Let us remember that it is the last tribute of respect which we can ever render to the departed, and that no trivial excuse should keep us away, as but a short season will elapse when we, too, shall be called upon to pay the last great debt of nature, from which there is no exemption of age or rank or station. There is a common doom appointed for all. Then let us so perform these last sad offices to the dead that we may hope and expect that some brother's friendly hand will be near, when our summons shall arrive, to assist in consigning us to the dust from whence we came.

We fully concur with the Grand Master in the following :

This Grand Lodge has heretofore fully indicated its disapproval of advertising, Masonically, one's business; and I think that the time has arrived when some decided action should be taken to prevent Masons from using any Masonic signs, names, or emblems in their private business enterprises, either as individuals or as an association, which may induce the public to believe that such enterprises were conducted, maintained or sanctioned by the Fraternity. The only conceivable object Masons can have in thus parading their connection with the order, is to obtain a credit or patronage which otherwise they would not receive. Such conduct is clearly unmasonic, and destroys the beauty and objects of the order. It is well known that there is in this city a private corporation called the "Masonic Savings and Loan Bank." From its name, the location of its office, and the fact that all its officers are Masons, it is popularly believed, and not without reason, that the institution is not only a part of the order, but that it is maintained for the benefit thereof and is guaranteed thereby. It must be evident to all that if misfortune however honestly they may be managed, should overtake these private enterprises, not only would odium be cast upon the Fraternity, but it would injure it to an inconceivable extent. To prevent this possible calamity, a law should be enacted forbidding every Mason from using Masonic names, signs, or emblems in his private business, or by any corporation or association in which he is interested, and a severe penalty should be fixed for its violation.

In his twentieth annual report the Grand Secretary announces that all but one of the Past Grand Masters of the jurisdiction were still living, and that "the life-sized perpetuations of their long familiar forms and faces may now be seen, re-arranged in their proper order, in the portrait gallery of the Temple."

Total receipts for the year, \$19,482.61.

California practices the ancient custom of *presenting* to each

initiate a lamb-skin or white leather apron, with the name of the owner and of the Lodge, and dates of his initiation, passing and raising inscribed beneath the flap.

The Grand Lecturer relates two incidents, to show the advantages of the practice :

To show how much good has been accomplished by the practice of presenting the lamb-skin to initiates, I will relate the following incidents, which have come under my own observation. A certain man, before leaving his old home in the East, had been made a Mason, but since coming to the Pacific Coast had not visited a Lodge, and had fallen into evil paths and been led into dissipation. One day, when looking over some articles in his trunk, he came upon a forgotten package which, when opened, was found to contain his lamb-skin apron—for the Lodge wherein he was made a Mason had made it a custom to present each member with this emblem of Masonry. The sight of the spotless vestment, more ancient than the golden fleece or Roman eagle, aroused a flood of recollection in his bosom. In imagination he was carried back to his old home, where he had been honored and respected,—to the time when he stood in the north-east corner, a just and upright man, where it had been given him strictly in charge ever to act and walk as such. He asked himself whether he had fulfilled the charge?—whether he had walked as an upright man? He felt that he had not. The spark of manhood which still lingered in his bosom was strong enough to kindle a glowing fire. He put the apron away and went forth, determined to conquer the terrible demon that had been leading him on to the abyss of destruction. He made himself known to some of the Masons of this city, frankly admitted his wrong doing, and asked them to assist him in reforming. A helping hand was extended, the strong grip was given him, and by its aid he was lifted out of the depths into which he had fallen, and once more stood a just and upright man. He is now honored and respected by the workmen in the Temple, instead of being an outcast and disgraced. The other case occurred in the interior of Mexico. A brother was traveling through that country, where he contracted a fever and soon became delirious. Those with whom he was domiciled examined his baggage for the purpose of getting him some clean linen, and found a lamb-skin apron. It was immediately recognized, for those into whose hands he had fallen were Masons. It is needless to say how tenderly he was cared for; how carefully his nurses attended upon him until the last moment came; and then how reverently they closed his eyes and laid him beneath the earth. The written record on the lamb-skin furnished the brethren with the necessary information to communicate with the Lodge of the deceased, and send to his friends such property as he left behind.

Relative to the recognition of the Grand Lodges of Manitoba and Prince Edward Island, the Committee on Jurisprudence reported unfavorably. We present the conclusion :

In the judgment of your committee the best interests of Masonry will be

subversed by the establishment of Grand Lodges in the Provinces of Manitoba and Prince Edward Island, but they think that this Grand Lodge should not recognize the Grand Lodges established in those provinces until they have been recognized by the Grand Lodges from which the constituent Lodges hold their charters. They therefore recommend that no action be taken in the matter of recognition at this Communication.

The Grand Orator "the W. Henry Huntley Haight, late Governor of California, delivered" a very, *very* interesting address. The extracts we present will repay the reading :

It has always been a favorite maxim of mine that no one should open his mouth in public except to say, or at least to endeavor to say, something tending in some way to the permanent good of his auditory. To communicate or recall some interesting fact of science or history,—to develop and impress some valuable principle of government, of morals, or of religion—to afford, if possible, some aid to such as are inclined to pursue the higher and nobler ends of existence,—these seem to be the legitimate purposes of public speaking.

* * * * *

The theme I have chosen, however, for some random observations before this august assemblage, is not the present or the future, but the past.

* * * * *

The love of things that are old, the passion for the antique, the charm of antiquity, the fascination which the chronicles of the olden times possess, are felt by most of us, and yet there are many who, if called upon, could hardly, without reflection, account fully for the influence which these feelings exert.

* * * * *

A blind reverence for antiquity is not rational. The single quality of age has in it nothing specially admirable or attractive, apart from other elements. In reasoning philosophically upon the subject it might be discovered that much of our reverence for the past is mere sentimentalism, and not the sober deduction of intelligent reflection. If we were to be perfectly frank we might find ourselves compelled to confess that many of our ideas of the past are about as true to life as the castles in the air which boarding-school girls and college boys construct and people with the heroes and heroines of fancy.

* * * * *

In the genuine antiquarian this passion manifests itself in an exaggerated degree. To him the most worthless trifle that has gained a few centuries of age becomes priceless. A coin, a vessel or implement, one or two thousand years old, possesses to him a value which money could not measure. He regards with veneration the granite cliffs upon which have beaten the storms of centuries, and which have seen the birth and death of unnumbered generations. Even in this democratic country and in our modern mushroom society, there is not lacking the same peculiarity. Indeed, it is a familiar principle that men admire most that of which they

possess least. The timid man has an intense admiration for physical courage. A lady not endowed with personal charms thinks that her felicity would be complete if she had personal beauty. The short man would like to be tall, and the tall man short. The blind man thinks nothing necessary to happiness but sight, and the poor man thinks that with wealth he would be translated at once into an earthly paradise. So, in a democratic country, where there are no hereditary distinctions of class and no privileged aristocracy, men are peculiarly proud of tracing their lineage back to some one who has been a lord, duke, or chief in the old world, or to some one who has been greatly and honorably distinguished either in arms or in literature or science. This may not be altogether without reason in some degree, but, without debating whether it has or has not an element of reason in it, there is no doubt that it exemplifies just the feeling to which I have referred.

It is doubtful whether there is anywhere a greater reverence for rank, or a stronger propensity to run after and gaze on those who hold high positions, than in this republican country of ours, where we hold every man of good character to be the political and social equal of every other man, and where we have so much to say about our rulers being the mere servants or agents of the people.

* * * * *

The present is an age of intellectual triumphs. The knights of the days of chivalry were often unable to write their own names. At the present day the ascendancy of mind is recognized, but we moderns may be in as great danger of neglecting the body as our ancestors were of neglecting mental culture.

If we were asked what we admire most about the men of feudal times, probably we would specify their perfection in physical exercises, their feats of arms, and their personal strength and agility. The human form was developed by severe bodily exercise and training, by a life in the open air, before the era of air-tight stoves, hot-air furnaces, fancy dances at midnight, French cookery, tight lacing, tobacco and drugged liquor. It is extremely doubtful whether, in the olden time, whatever other excesses were committed, any considerable number of sane young ladies in respectable society could be found to start at ten o'clock at night to an entertainment, dance all night, eat a supper after midnight, and return home to bed about sunrise. Of all social customs, this practice of turning night into day seems most senseless and injurious.

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But, shall we confess it? We also live in an age of venality when, instead of other tyranny, we seem to be subjected to a tyranny of money—when every other passion is swallowed up by a consuming thirst for gold—when a tide of corruption seems to be submerging honor and patriotism in a filthy flood—when legalized extortion visits the home of honest industry, and luxury, extravagance, and vice are sapping the foundations of public and private morality. Such influences and causes have heretofore portended the decay and downfall of nations, and to counteract them will require all the combined effort of all good men, the daily practice and exemplification of those virtues which Masonry is

designed to inculcate and enforce, and the careful religious training of the young at the fireside in childhood. The lack of this last is a fatal one, for which nothing else can atone.

A contrast between the civilization of the olden time and of the present day shows wonderful progress in invention and discovery. Going back to the middle ages, what did mankind lack which they now possess? Think that photography is but little more than thirty years old—the electro-magnetic telegraph about the same. Fifty years ago we had no railroads—one hundred years ago no steamboats. The steam engine is but little more than one hundred years old. Seventy-five years ago no town was lighted with gas. The discovery of anthracite coal dates back only just before the American Revolution, and in the olden time the Parliaments of Great Britain, by repeated statutes, made it a criminal offense to burn bituminous coal, on the ground that the smoke was injurious to health. A house with glass windows, in the middle ages, was something very rare and exceptionally magnificent. No morning or evening newspaper gave news-intelligence simultaneously from Europe, Asia, and America. Then no printed books existed, and libraries were simply collections of manuscripts. Less than four hundred years ago the almost universal opinion was that the world was flat and included only the Eastern Hemisphere. Less than three hundred years ago the sun was supposed to revolve around the earth, and Galileo narrowly escaped being made a bonfire of by suggesting that this was a mistake. It is but a little more than a hundred years since the discovery of the substance commonly called India rubber, and gutta-percha was unknown, except by the Malays, until about thirty-five years ago. The extensive petroleum and coal-oil discoveries are still more recent. Our European ancestors knew nothing of coffee until the seventeenth century, and tea “the cup that cheers but not inebriates,” was unknown to them until some years after the Mayflower made Plymouth Rock immortal.

On the other hand, in feudal times the human family had not begun to ornament the floors of public conveyances with the expectoration of tobacco juice. The seductive poison of a fragrant cigar never assailed with its temptations ambitious young men of immature years in the days of chivalry, and never planted in their physical systems the seeds of paralysis and cancer.

* * * * *

Age alone contains no principle of immortality, and if Masonry had nothing but its ancient origin to recommend it, there would be no sound reason to expect that it would survive, much less that it would grow. Those are talismanic words implied in its organization,—*Liberty, Equality, Fraternity*,—terms often elsewhere grossly abused, but in the order of Free and Accepted Masons full of real and practical significance, because one of its first lessons is resistance to despotism, both ecclesiastical and civil; and the instructive antagonism between Masonry and ecclesiasticism is the most emphatic testimony to the spirit of personal LIBERTY which is one of the distinguishing traits of the order. EQUALITY—not by lowering, but by elevating to a common platform, where all meet on the level with equal rights and duties, and equal claims to mutual respect,

if faithful to the obligations voluntarily assumed. **FRATERNITY**—in whose bonds the most ancient and inveterate prejudices are melted in the solvent of brotherly intercourse, and the heirs of the most ancient civilization join hands with the missionaries of the youngest, and Hebrew and Gentile, Celt and Saxon, men of the most diverse origin and nationality, meet in the interchange of kindly offices and furnish some evidence of the possibility of the attainment of a true brotherhood of man.

We copy one of the reports of the Committee on Jurisprudence :

Your committee have considered the following question proposed by Bro. Charles L. Wiggin, at the last Annual Communication—"Can the Master of a Lodge refuse to entertain charges of unmasonic conduct against a brother, when presented to him by a Master Mason in good standing?"—and respectfully report as follows :—

The office of Master of a Lodge, with its many dignities and peculiar prerogatives, is also an executive office. Where the landmarks and ancient customs point, he must go, and when the Constitution of the jurisdiction in which he resides directs, he must obey. Our Constitution upon the point at issue is plain enough. Upon the presentation of charges against a brother, by a member of a Lodge in good standing, to the Master of a Lodge having jurisdiction, it is his duty to initiate and oversee the proceedings until the conclusion is reached. If the Master of a Lodge should hesitate or refuse to inaugurate and cause the trial to be prosecuted, we could only presume that he was actuated in assuming such responsibility by a peculiar and personal knowledge of circumstances which satisfied him that justice and worthier results would be secured by refusing to commence proceedings; as for instance, where he knew that the brother submitting the charges was unfortunately not in his right mind, or that the charges were frivolous or so evidently dictated by passion that their unreason was palpable. The Master who assumes such a responsibility must exercise a sound and wise judgment, for he must not forget that the Grand Master and the Grand Lodge may review his acts.

A Report on Foreign Correspondence, embracing a review of the proceedings of forty-eight Grand Lodges, was presented by Bro. William A. January.

Under the head of Minnesota, he says :

The Report on Correspondence is from the pen of Bro. Azariah T. C. Pierson. He reviews the proceedings of thirty-four Grand Lodges, but does not notice California.

"But does not notice California!" Wonder what he deems a notice? In our report of 1875—the one alluded to—we devoted seven and a half pages to California! Where were your spectacles, Bro. January? California was omitted in our report for 1871, because not received, but has been noticed every year since,—seven pages and a half not a notice—well, we will sleep on it.

M. . W. . John Mills Browne, was elected Grand Master ; and
R. . W. . Alexander G. Abell, re-elected Grand Secretary,
each of San Francisco.

Bro. William Henry Hill, of Oakland, resumes the Chairmanship of the Committee on Foreign Correspondence.

COLORADO, 1875.

The Fifteenth Annual Communication of the Grand Lodge of Colorado was held at Denver, September 21st, 1875.

Eleven Lodges represented.

Twenty-five on the roll.

M. . W. . W. D. Anthony, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

The address of the Grand Master was confined to a report of his official acts.

Transactions of local interest.

Three charters for new Lodges were granted.

The receipts of the Grand Secretary's office is reported at \$1,185.50.

Colorado has lost five of its Lodges in the formation of other Grand Lodges, and one surrendered its charter, leaving twenty-two chartered Lodges in its jurisdiction.

No report on Foreign Correspondence.

M. . W. . Oren H. Henry, of Boulder, was elected Grand Master ; and

R. . W. . Ed. C. Parmelee, of Georgetown, re-elected Grand Secretary, and is also Chairman of the Committee on Foreign Correspondence. We may expect a report in the next year's proceedings.

1876.

Since the foregoing was in type, we have received the proceedings of the Sixteenth Annual Communication of the Grand Lodge of Colorado, held at Denver, September 19th, 1876.

Seventeen Lodges represented.

M. . W. . O. H. Henry, G. . M. ., presiding.

Four Dispensations for new Lodges issued during the year.

The address of the Grand Master was confined to matters of local interest.

The Grand Secretary reported the amount of receipts during the year, \$1,526.70.

The "following which was adopted," we find in the proceedings :

WHEREAS, Bro. E. T. Stone, W. M. of El Paso Lodge, No. 13, did on the 12th of October, 1874, furnish Bro. L. Amsbury, a member of St. Paul Lodge, No. 124, of Auburn, N. Y., \$200 to bear his expenses home, by the authority of said Lodge through its Junior Warden; and

WHEREAS, Bro. Stone has been unable, after two years delay, to secure the refunding of said amount; therefore be it

Resolved, That this Grand Lodge refund to Bro. Stone the amount so advanced by him, together with interest paid by him, and the Grand Secretary be instructed to request the payment of the same from said St. Paul's Lodge.

The matter came before the Grand Lodge in 1875, and was referred to the Representative of the Grand Lodge of New York, he reported that he had made fruitless endeavors to get the matter settled—his letters remained unanswered.

Such instances has a tendency to tighten the purse strings of the generous Mason, and thus do great injury to the Craft.

We don't believe in the notion of calling upon a Lodge to refund moneys paid to or for one of its distressed members, in ordinary cases, but in one like the foregoing where an individual advances a large sum, upon the authority of the home Lodge or its officers, the matter should be promptly attended to—not treated with silent contempt. Instances like the foregoing—it is not solitary—do more positive injury to the Craft, than do some other matters that our very zealous brethren are very fond of writing about. More Masonic "inwardness" is wanting.

A letter was received, referred to the Committee on Jurisprudence and published, but we cannot find any report, we quote the inquiries :

1st. Is there any law, or laws, prohibiting colored Masons from visiting your Grand or Subordinate Lodges? If so, what are they?

2nd. What is the status of this Grand Lodge with colored Grand Lodges in this country?

3rd. Can a respectable colored Mason be admitted to visit your Grand Lodge?

I simply ask these questions, desiring more light.

The communication was evidently from a colored individual.

Having given it the prominence of incorporating it in the proceedings—name and all—the committee might have made a report of some kind. It strikes us that the first and third inquiries could have been answered with a word of one syllable, and the second with one of three.

We have gone over the proceedings three times carefully, trying to find something about that Report on Foreign Correspondence that Bro. Parmelee was to write, but there is no allusion to it.

M. W. Harper M. Orahood, of Central, was elected Grand Master; and

R. W. Ed. C. Parmelee, of Georgetown, re-elected Grand Secretary.

We guess they mean to have a Report on Foreign Correspondence sometime, as we find that Bro. David C. Collier, of Central, was appointed Chairman of the Committee, according to the proceedings, but the Grand Secretary's circular containing the list of officers says that "Wm. N. Byers, of Denver," was appointed Chairman of the Committee on Foreign Correspondence.

CANADA, 1876.

The Twenty-first Annual Communication of the Grand Lodge of Canada was held at Ottawa, July 12th, 1876.

Two hundred and sixteen Lodges represented.

Three hundred and fifty-one on the roll, less forty-two ceded to other Grand Lodges, and six that have died out; leaving three hundred and three active working Lodges in the jurisdiction.

M. W. James K. Kerr, G. M., presiding.

Fifteen Dispensations for new Lodges issued during the year.

During the year past, circulars have been sent broad-cast through the land, soliciting the recognition, as regular, of an organization styled the Grand Lodge of Ontario. The Grand Master of Canada, by edict, suspended each individual—naming each—connected with the affair. In his report to the Grand Lodge, he says:

Five brethren representing no persons but themselves, without the concurrence of a single Lodge or any other Masonic authority, signed a declaration of incorporation as "The Grand Lodge of Ontario," and forthwith proclaimed themselves a duly constituted Grand Lodge. Not one

Lodge authorized any such meeting, or delegated any such persons to act on their behalf. Not one Lodge has since approved of their action, or expressed the slightest sympathy with them or their design; and, although some misguided men have been carried away by their blandishments and by representations made to them, so that they have allied themselves with this rebellious movement to subvert the authority of this Grand Lodge, their industry and activity during the past five months have secured for them the small handful of men whose names appear above as suspended by me. And the men so suspended, I need scarcely tell you, in most instances have been the discontented and disappointed members of some of our Lodges who have looked for personal promotion and advantage rather than the furtherance of Masonic aims and objects. When we reflect that out of 305 Lodges on our registry in active life and vigor, not one has accorded any support whatever to the seditious movement, and that from over 16,000 Masons in active membership, and at least an equal number of unaffiliated, making in all considerably over 30,000, they have not been able to secure a more important following than appears above, we may be assured that neither success nor good in any form can attend their efforts, and that naught but disaster and disgrace will be the portion of those who have been so unmindful of their obligations, and of all who follow after or participate with them.

It is unnecessary for us to reproduce the defense of the Grand Master against the attacks made upon the Grand Lodge of Canada by those misguided men, suffice to say, the organization was unwarranted, is unmasonic from beginning to end, and clearly clandestine.

The Grand Lodge not only sustained the Grand Master in his suspension, but also expelled each individual connected with the organization.

Several Grand Masters have issued circulars warning the Lodges in their respective jurisdictions against holding intercourse with any parties hailing from the so-called Grand Lodge of Ontario, or any of its subordinates.

The Grand Lodge of Minnesota should take such action as may be necessary to show that she is in full and complete accord with her sister Grand Lodges in this matter of rebellion against lawful authority.

Each of the Grand Lodges organized under the English Constitutions, has a committee styled the "Board of General Purposes." For the information of the Craft here, we copy from the address of the Grand Master, showing the composition of this Board and its general duties:

The Board is the Committee of Grand Lodge, one half of the number, exclusive of the *ex officio* members, being elected by the Grand Lodge and one half appointed by the Grand Master. The business for them to transact is of such a character that it is necessary for them to meet, not only two days previous to the Annual Communication of the Grand Lodge, but also during the year between the annual meetings, and it must be borne in mind that in addition to the matters specially relegated by the Grand Lodge, the Board is charged, under our Constitution, with all the committee work of the Grand Lodge; is to hear and determine all subjects of Masonic complaint or irregularity; has charge of the finances of the Grand Lodge, and is to examine all demands upon the same, as well as inspect and audit the books and papers relating to the Grand Lodge accounts. The Board is also required to make the necessary preparations for the Communication of the Grand Lodge, as well as provide for the ordinary expenditure of the Grand Lodge, and is charged with the care and regulation of all the concerns of the Grand Lodge.

The Board for charitable objects appropriated	\$2,015 00
The Local Boards of Relief reported, paid out	1,890 40

Total	\$3,905 40
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—expended by our Canadian brethren during the year for relief; such a record is evidence that Masonry is not effete.

Among the “ notices of motion for next Annual Communication,” we find :

That the Book of Constitution be so amended as to provide that all routine business in private Lodges be done in the third degree, instead of the first as at present.

In a note appended to the proceedings, the Grand Secretary says, that the “ Report on Foreign Correspondence” * * “ will be published as an Appendix to the proceedings,” much to our regret a copy has not reached this jurisdiction.

M. . W. . James K. Kerr, of Toronto, Grand Master ; and

R. . W. . J. J. Mason, of Hamilton, Grand Secretary, were each re-elected.

DELAWARE, 1875.

The Sixty-ninth Annual Communication of the Grand Lodge of Delaware was held at Wilmington, October 6th, 1875.

Sixteen Lodges represented.

Twenty-seven on the roll.

M. . W. . John P. Allmond, G. . . M. . , presiding.

One dispensation for a new Lodge issued during the year.

We present an extract from the address of the Grand Master, relative to Committees on Petitions :

So the brother appointed upon an applicant's petition, must proceed in a like cautious manner. Let the committee always bear in mind that they represent the Lodge that appointed them. You act for it—examine for it—report to it—and, in a word you really form opinion for its final action. I would recommend that no newly made Mason be placed upon such a committee. It requires broad experience and ripe knowledge. I am of the opinion that the interest of the Lodge would be advanced, if every such committee had a Past Master at its head. The report made should not be simply “favorable or unfavorable,” but set forth the facts of the investigation, that all present may be enabled to form an opinion of the Masonic qualities, or rather requisites possessed by the applicant. The present mode of making reports has led, will ever lead, to looseness, in this all important duty. It is to be hoped the Grand Lodge will give this matter full consideration.

From the Report of the committee to which the address of the Grand Master referred, we select :

Resolved, That the following Resolutions shall be standing Regulations governing hereafter Masonic funerals :

1st. That to bury the dead is not an ancient Masonic prerogative, and only when a *proper* request is made does it become an *obligation* on the Craft.

2d. The performance of the solemn services required by Masonry over the remains of a brother is Masonic labor, and the Lodge, while so engaged, is performing Masonic labor, and *must* have, therefore, *absolute* and *complete control*; and cannot permit any but *Masons* in good standing to take *any* part therein.

3d. That when any non-Masonic association declares its determination to participate in said labor, such as having a portion of pall-bearers, or the placing of emblems on the coffin, or the performance of *their* burial service. it shall be the duty of the Master of the Lodge to peaceably retire to his hall and close the Lodge, thus avoiding all strife, and discord, and unpleasant discussions.

Transactions of local interest.

The Report on Foreign Correspondence, printed with the proceedings, embraces a review of the proceedings of thirty-four Grand Lodges. It would be supererogation to say more than that it is the work of P. . G. . M. . Geo. W. Chaytor.

In his comments on Arkansas we find :

Now, if the above statement is fair and correct, the deductions to be drawn are, that when a petition is put to ballot, the ballot covers the degrees *i. e.*, the E. . A. ., F. . C. . and M. . M. . Any other vote for advance-

ment must rest solely on the knowledge the candidate has acquired of the preceding degree,—proficiency—an examination in open Lodge being the required test.

A vote upon the proficiency of the applicant for advancement should *never* be taken by ballot, and therefore an objection can be followed by charges, without the violation of any principle, and full justice be rendered to a brother, (for an E. A. or F. C. is a brother,) whether innocent or guilty.

It appears to us we have only to step a little in the right direction to avoid much time and talk. Let us do so, and see how pleasant things will work. Trouble always follows error, no matter how small that error may appear. Digression from the foot-prints of our fathers is error, then let us avoid digression, and thus avoid error.

Which accords with our notion.

Under the head of North Carolina he says :

It appears that at a former communication the Grand Lodge adopted a Regulation "Requiring Lodges granting demits to add at the end of each demit the words when he affiliates with some other Lodge." This carries with it a *condition* and thus deprives the Mason of freedom of will and freedom of action. Is such a law in accordance with our ideas and teachings of the Fraternity? How many men would become Masons if they supposed that by so doing they were bartering away a part of their cherished rights? All such laws are outside of the institution, and where they exist should in our opinion, be repealed. A candidate voluntarily offers himself for initiation, and he as a Mason should have the right to withdraw from the Lodge at his option; and upon his option join another. Affiliated Masons are endowed with rights which the non-affiliated does not possess. This every Master Mason knows. If he accepts this condition and asks his demit, we think no one is injured but himself. Then let him depart in peace—let us have no laws to bind to us those who desire not to remain. Such are our views, with all deference to the Grand Lodge of North Carolina.

In which we concur.

Under the head of Texas we find :

He reports that he ordered the suspension of a Master of a Lodge because he "denied the authenticity of the Bible." This may be Masonry, but we were not so taught. The authenticity of the Bible is a matter yet not fully established by divines, and we think it a little out of place for a Grand Master to undertake to settle so grave a point in theology by his simple dictum. We think his action was wrong, and a violation of the Landmarks or the rather an accumulation, and one not strictly Masonic. Masonry wisely *requires* and *demand*s of all who seek to enter her portals a firm belief in the existence of God, the Great I Am, the Architect of the Universe, *nothing more, nothing less*. This was the law before books and is the law now. Whoever *receives less* or *requires more* does injustice to Masonry.

Masonry is universal—it knows no creed, no sect. It embraces with equal warmth and affection the Christian, the Jew, and Mohammedan. To acknowledge the rule of the Grand Master of Texas, we would at once destroy its universality—its history—its beauty—its usefulness. Masonry knows no fanaticism—no bigotry—no sectarianism. *Masonry* may safely be defined to be MASONRY.

He quotes approvingly P. . G. . M. . Griswold's remarks on "Incorporation of the Grand Lodge and its subordinates."

We can't get the hang of the following :

Our M. . W. . Bro. A. T. C. Pierson, the Chairman of the Committee on Foreign Correspondence, presents a very admirable report. He reviews the proceedings of thirty-four Grand Bodies, but for reasons known to this jurisdiction, Delaware's is not among them.

On referring to our Report of 1875 we find that Delaware is not mentioned, and on referring to our files we find that the proceedings were not received until after our report was printed. Our Report for 1874 contains a notice of Delaware for 1873, and that of 1876 contains a notice of Delaware for 1874,—hence "but for reasons known to this jurisdiction" is a botherer, can't comprehend it, unless it means that they knew the proceedings had not been sent—by the way we are reminded that the copy received we wrote for—in that case why not said so, rather than left room to imply that we had got our back up about something and ignored Delaware? Bro. Allmond as you and Bro. Chaytor have changed places, please "rise and explain," let us know what were those "reasons known to this jurisdiction."

M. . W. . Geo. W. Chaytor, after many years retirement, was again elected Grand Master ;

R. . W. . William S. Hayes re-elected Grand Secretary ; and

Bro. . John P. Allmond is again Chairman Committee on Foreign Correspondence, each of Wilmington.

DISTRICT OF COLUMBIA, 1875.

The Sixty-fifth Annual Communication of the Grand Lodge of the District of Columbia was held at Washington, November 10th, 1875.

Seventeen Lodges represented.

Twenty-four on the roll.

M. . W. . Isaac L. Johnson, G. . M. ., presiding.

Some of our Grand Lodges have, by their legislation, declared that the non-payment of dues was one of the most heinous crimes that a Mason could be guilty of. Relative thereto M. . W. . Bro. Johnson says :

I do most sincerely hope that this Grand Lodge will adopt a more liberal regulation upon this subject than the one now in force ; at least, place the brother whose Lodge membership may have been forfeited by reason of some financial embarrassment, or some unforseen misfortune, upon an equality with one whose Lodge relations and Masonic character were forfeited by reason of willfull violation of law. Let us not apply to the brother who has, without a trial, been deprived of active Lodge membership, a severer test for restoration to Lodge privileges than we do to the one whose Masonic as well as Lodge relations have been forfeited by reason of conviction and sentence.

There are but few Lodges, particularly in our large towns, but that have had some of the experiences noted in the following :

You are all aware that persons from every section of the country are drawn to this city in search of employment in some of the Executive Departments of the Government, and when all efforts to procure employment have failed, and the last dollar been expended, Lodges and Masters of Lodges are applied to for money to send them to their homes. To relieve a worthy brother who may be in distress is a duty which our Lodges and brethren have performed to the utmost of their ability ; and when the treasuries of our lodges have been exhausted, the brethren contributed cheerfully of their own means.

I refer to this subject for the purpose of calling the attention of the brethren of this jurisdiction to the fact that in many instances we have been compelled to limit in amount our contributions to those who most need our assistance, in consequence of the large share of our charity funds having been expended upon persons whose chief object in gaining admission into our institution appears to have been that of living upon the liberality of the Craft ; persons who travel from one jurisdiction to another, and from Lodge to Lodge, having no other desire or ambition than that of being Masonic beggars. In addition to these, there are traveling imposters who always seek an opportunity to call upon a brother at a time when business cannot be neglected, or an examination made, knowing that a Mason would rather make a contribution at a venture than turn a brother away unaided. Against these professional beggars and traveling imposters we must protect ourselves, that we may be better prepared to assist all worthy Masons coming from abroad, whose necessities compel them to seek Masonic aid. Believing it to be my duty to protect every interest of the Craft of our jurisdiction, I call the attention of the officers of the constituent Lodges to this subject. From the desire manifested by them to accomplish this object, I feel confident a plan will soon be adopted by which we can keep a complete record of all applicants for charity, their standing in the Lodges in which they claim membership, the jurisdiction to which

they belong, and the amount contributed in charity. To select one particular place to which all applicants may be referred where a thorough investigation can be made, and speedy relief given to such as may prove themselves worthy of our assistance.

The Grand Treasurer's report contains a detailed statement of the financial condition of each individual Lodge.

An exhaustive report on Foreign Correspondence was presented by Bro. W. R. Singleton.

The proceedings of fifty Grand Lodges are reviewed in a manner and style that reminds us of the reports of Bros. Finley M. King and J. R. McJilton, who prepared the reports for New York and Maryland, near twenty years ago.

Some years since, one of the reportorial corps—Langridge we believe—comparing the length of our report—it *happened* to cover about one hundred and fifteen or twenty pages—with the proceedings of the Grand Body, said that the “caudel appendage wagg'd the caput;” we opine that the remark would be more appropos, relative to the proceedings before us.

The proceedings of the Annual Communication cover but ten pages, while that of the Report on Foreign Correspondence covers two hundred and sixty-four, and the writer says “it is somewhat less in length than those of 1873 and 1874.”

The historical part of the report is particularly interesting, and one could wish that there was more of it.

Wonder when allusions to “the late unpleasantness” will cease? We think with Bro. Singleton, that there are matters which could more profitably employ the time of reviewers than allusions to sectional matters confessedly not Masonic. Bro. Singleton says under the head of Alabama:

Any allusion to the late “unpleasantness” is calculated to do a serious injury. It was wrong in the Ohio committee to have made any allusion whatever, in a Masonic report, to subjects which were calculated to draw out replies from the other side. Masons everywhere, we hope, are independent in thought and in action; and of course no one can expect an independent opponent quietly to submit to such expressions as come from the Ohio committee as the “late *rebellion*,” for we fully comprehend that no good Mason in the south supposed for a moment he was in “*rebellion*,” but was engaged in legitimate warfare, brought about in the assertion of constitutional rights. We think we understand our southern brethren; hence we have urged an entire silence upon every subject which could by any means elicit such partizan replies.

Under the head of Colorado he says, relative to Dispensations :

What is the meaning of Dispensation? To dispense with something required by law. The Constitutions require every Lodge to have "A CHARTER OR WARRANT TO MEET AND WORK." No such charter can issue except from a Grand Lodge. No Grand Master ever had such authority since 1717. But a Grand Master could issue a paper "dispensing" with the charter, to enable a constitutional number of Masons to assemble, organize and prepare for work, and when so prepared to the satisfaction of the Grand Lodge, then that body issue a charter. No work was done until after the charter had issued and the Lodge was duly *instituted*—officers duly installed and constituted. Let us now see where the modern Lodges U. L. D. stand. A G. L. M. issues a "dispensation" to certain brethren, who proceed at once to transact all the functions of a chartered Lodge in most Jurisdictions; and when the G. L. meets, they surrender their "dispensation" to the Grand Secretary, with their books, &c. Now, are they then a living body? Under either the old regulation or the modern, can we say they have life? Surely not. Their life principle lies upon the secretary's table. How can it be a body to be represented by any one?

Under the head of England we find a very interesting extract from the proceedings of that Grand Lodge; for information, we make two extracts :

It has been laid down as a rule, and adopted by Grand Lodge, that a brother on sending in his resignation—Masonry being a voluntary society—ceases to be a member of the Lodge; and that was an important thing to consider when Grand Lodge had to deal with the subsequent conduct of the Deputy District Grand Master in this case. No brother can be compelled to continue to be a member of a Lodge when he wishes to cease to be so. In a great many Lodges a resolution is passed accepting the resignation, when all dues are paid. That form would appear to be an error in fact, because if the member owes any dues, whether he continues a member or not, he is still liable for them. He may be in such a position that he cannot pay his dues. How long then is he to be held to be a member if he cannot pay? Is he to be kept on incurring fresh dues? Grand Lodge decided some time ago, that "when a man resigns he ceases to be a member of the Lodge, but he is still liable to the Lodge for all the dues that he owes up to the time of his resignation." If a man sends in his resignation, intending that it shall be accepted, the Lodge is bound to accept it, and he ceases to be a member.

* * * * *

A man might in the heat of the moment say, I resign; under such circumstances, until the resignation was recorded, it would not amount to anything; but if a man deliberately writes a letter resigning his position, and that resignation is accepted, it is not in the power of the members to say that that resignation can be withdrawn. With respect to the other point as to their being eight Master Masons present, it was well known what the practice was, and it was absurd to suppose that such an objection could prevail. To render a Lodge just, perfect, and regular, and for the

purpose of initiating a candidate, seven Masons must be present; but three can rule and five hold a Lodge.

Under the head of Minnesota he says, relative to decision five, reported by G. . M. . Griswold in 1874 :

To the 5th, we say that we have never been satisfied as to this ruling, which we know is given by very many Grand Masters and others. Such a decision gives to the Masonic institution a very bad odor, and we think it is time that some common sense should be modified with the uncommon, which so often prevails in our decisions upon Masonic law and practice. Shall it ever be said that in an institution where justice is a cardinal virtue, a wrong shall not be rectified immediately?

The secret ballot, which is comparatively a modern rule, was never designed to work an injury to any individual, nor to the institution itself. Therefore where no good purposes can be subserved, and two injuries may be the result, no statute should be so construed as to prevent a reconsideration under the provisions well laid down in all of our best works on jurisprudence, *i. e.*, every member present when the first ballot was taken should have the opportunity of casting his ballot at all subsequent ones, then no wrong can ensue.

In his notice of our report, he says, referring to a quotation :

As to the "True Ahiman Rezon," we beg Bro. Pierson to remember what our departed Bro. J. W. S. Mitchell says of *it* and its author, Lawrence Dermott—that "Cagliostro of Irish Masons."

Exactly, but Cagliostro told a heap of truth. In the extract quoted, Lawrence Dermott did but proclaim the custom of the time—the practice of both "Ancients" and "Moderns."

In another place he says, "But will Bro. Pierson give us the 'Ancient Landmarks?'"

We define "Ancient Landmarks" to be those customs and usages in use before the reorganization of 1717. Now Preston says :

And no one is qualified to support the higher offices of the Lodge, who has not previously discharged the duties of those which are subordinate.

The "Ancient Charges" say :

That so, when otherwise qualified he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden; nor Grand Warden until he has been Master of a Lodge.

In his conclusion he says—read it brethren and—think :

Now, the enemy is within us!!! Shall we fight "*a la outrance*," or shall we, by constitutional measures, cast out from us at once, those who

would introduce the elements of discord, which will "divide the house," and thus cause its destruction? Shall we, to introduce elements of very doubtful character, risk the integrity of an institution founded upon the immutable principles of truth and justice, and by simply making an effort to test practically the question, whether in the sanctuary of the Lodges, discordant elements of the world may, by the Masonic humanizing elements, be reduced to a composition of such homogeneous character as to work a "world's wonder," and before the time appointed by the prophet of old, bring the millenium to pass in this nineteenth century? But we will not anticipate the subject we have in contemplation, and forbear.

M. . W. . Isaac L. Johnson was re-elected Grand Master; and
R. . W. . Wm. R. Singleton, elected Grand Secretary, and is
Chairman Committee on Foreign Correspondence, each of them
residents of Washington.

FLORIDA, 1876.

The Forty-seventh Annual Communication of the Grand Lodge
of Florida was held at Jacksonville, January 11th, 1876.

Forty-six Lodges represented.

Seventy-two on the roll.

M. . W. . Albert J. Russell, G. . M. ., presiding.

Seven Dispensations for new Lodges issued during the year.

As we generally endeavor to give both sides of debateable
questions we present a somewhat lengthy extract from the address
of the Grand Master of Florida:

Indeed, in my observations made while reading the proceedings of other
Grand Jurisdictions, I discover that Masonry is everywhere taking high
ground, and as it should, is becoming the synonym of truth, honesty and
purity of character; and yet out of this bright and beautiful picture I fear
I see a cloud arising, out of which a storm may come that will produce
discord and strife, unless handled with great care and prudence. I refer to
the now mooted question of the recognition of colored Masons in a Grand
Lodge of their own. Our sister Grand Lodge of Ohio, in a pamphlet
issued by them styled "NEW DAY, NEW DUTY," undertakes to argue and
urge this recognition. The Grand Master, Bro. Asa H. Battin, influenced,
I have no doubt, by what seems to be a great Centennial gush, at present
deluging a large portion of our country, writes beautifully of the Good
Samaritan who pours oil into the nation's wounds, healing them all, yet
he is actually advocating that, which if in these years is effected, would
make such wounds upon all the Southern Jurisdictions as I fear would never
be healed. Does our brother for a moment stop to consider the vast horde
of utterly ignorant negroes, liberated in the South, who aspire to reach
after and lay hold of every privilege the white man enjoys? Does he con-

template this recognition from the Ohio standpoint alone; or has he paused for a moment to think what this recognition would inflict upon his brethren of the South? A mass of men utterly ignorant, incapable of appreciating, in the remotest degree, the first principles of Masonry, to be thrust upon us here; or else, the pleasant relations now and heretofore existing throughout our country, even withstanding the ravages and hatred growing out of a fratricidal war, to be fully and forever disrupted and broken! Our brethren of Ohio should remember the difference in society as it relates to the colored man there, as well as all over the North and West, and here in Florida, as in all the Southern and formerly slave states.

There is but one parallel in all the world's history to the uprooting of the very foundations of society and its established conventionalities in the South in the emancipation of the slaves, and that is the liberating from and carrying out the ancient Israelites from Egyptian bondage; and now, for a moment, let us consider these two great parallels, and see if we cannot draw some wholesome lessons for our own safe guidance in the great question before us—the one is largely the result of man's caprice and fanaticism; true, we cannot believe that so great a moral result could have come to pass without permission and endorsement, so to speak, from Almighty God, yet, I say it was very largely the result of man's caprice, and has so far been conducted by him—the other was directly the work of the Almighty; it was He who sent Moses directly to the King with the demand that His people should be freed, and permitted to go and establish themselves as a nation amid the nations of the world. It was He who, when the King refused, organized their march, and built up their pillar of cloud by day and pillar of fire by night. It was he who conducted them between the steadfast walls of an obedient sea, and in turn made these walls melt, as it were, again into their native element and destroy their proud masters; and yet, in the midst of all this display of Omnipotent power in their behalf, did he think that generation fit to go up and occupy the promised land, and build themselves into a nation? No! for if he had he would not have taken them through the long circuitous, unknown route through a dry and barren wilderness, requiring a term of forty years, during which almost every Israelite who had left Egypt was buried beneath the dry sands, and a new generation had grown up, educated under God's own government and training, and these only entered the promised inheritance. Now are the masses of the colored men of the late slave states fitted and prepared to take, at once, position side by side with the former citizen or Mason? I am fully of opinion that if our good brother, as many of the brethren of his own jurisdiction have done, would sojourn a while with us, he would certainly be of the opinion that the fullness of time had not yet come; and that while this measure might possibly work good with him, it would work destruction to others of the Great Fraternity of Masons.

We quote one of his rulings:

The W. M. of Leesburg Lodge, No. 58, writes upon balloting for a member: There appears one black ball; upon re-balloting, the same result. At a subsequent meeting, a brother arose in the Lodge, and stated

that he voted that ballot; but, that he felt that he had acted wrong, and desired to withdraw it, and vote a white ball. Shall we proceed to initiate, or must the petition lie over for one year?

Answer. Any brother who will exercise the sacred privilege of the ballot upon so little information in the case, as will cause him to so radically change his vote in so short a time, should be censured. Again, if the Lodge, or any member thereof, has influenced the brother so to act, then they should be severely censured; but, if the brother is sincere and unbiased in his desire to withdraw his rejecting ballot, and all the members of the Lodge are satisfied, then you may proceed to initiate, as the candidate stands elected.

The following is an extract from the report of the committee to which the foregoing was referred :

The Constitution (Article X, Section 6,) gives authority to spread the ballot again when only one black ball appears, to guard against mistakes; it makes the second ballot final. There are no exceptions to this rule, as there laid down. The Grand Master has decided that in a particular case a brother could, upon being satisfied that he had done wrong in casting a black ball have leave to withdraw it with the unanimous approval of the Lodge; that the ballot would, in such a case, be clear, and that the candidate could be initiated.

The committee thinks that time alone can heal the wrong that has been done in a misuse of the black ball, and if that law is enforced it will make the brethren more careful in the use of this great and important right. A deviation from this rule will lead to confusion. Better for a candidate to suffer the inconvenience of delay than to permit the veil that covers the secrecy of the ballot to be raised. There are perhaps, precedents in our rulings for dispensations for a new ballot, in such cases, but the committee recommends that there be a strict adherence to the very letter of the constitution in future.

From the Report of the Committee on Education we note :

Other Lodges, co-operating with the public schools in their neighborhoods, and contributing directly toward their support, keep them open from six to eight months in the year, and thus confer the facilities of an education upon all the children and youth in their respective vicinities. This course we commend as wise, judicious and economical, and trust Lodges will adopt it whenever practicable.

The public school system has not been in operation within this state sufficiently long to develop fully its adaptation to meet the educational wants of our people, and we should not, therefore, assume that the means of suitable mental training are within the reach of the dependent orphan, but seek out all such and assure their education, and report in full what has been done in this direction at the next Annual Grand Communication. Therefore,

Resolved, 1. That this Grand Lodge will do all in its power to forward the cause of a wholesome general education.

2. That recognizing our obligations to the children of our deceased

brethren, and, for the purpose of more definitely meeting those obligations in the future, the Masters of the respective Lodges within this Grand Jurisdiction shall report at the next annual session the number of orphan children of Master Masons, under twenty-one years of age, and the school privileges accessible within their several subordinate jurisdictions.

The Grand Lodge of Florida requires of its subordinates to report annually what is being done in their respective jurisdictions towards the education of Masonic orphans.

We commend the following report to the careful consideration of the Lodges in this jurisdiction :

During the scholastic year of 1874-'75 Santa Rosa Lodge paid for the tuition of orphans over two hundred dollars. There being no fund set aside for education, this expenditure, with the amounts requisite for the necessary repairs and improvements upon the Lodge property, naturally led to a desire to curtail such heavy drain upon the general Lodge Fund.

The Lodge having ample room in the lower hall of the Masonic Edifice, and the fraternity also being cognizant of the long-felt necessity to establish a good educational institute in this community, resolved to carry this plan into execution, and in the month of August preliminarily appointed a committee to inquire into the practicability of establishing an institute of that kind. The committee reported favorably, and a permanent Board of five Directors was appointed to carry the same into execution, with what result, the two enclosed documents will exhibit to your demonstration; *vide* Enclosures Nos. 1 and 2 A good many families having removed into the country, the Lodge at present educates six orphan children of deceased Master Masons only, at the rate of two dollars per month tuition, but in return receives the rent for the hall, for the use of the academy, by which a saving of one hundred dollars accrue to the Lodge fund during the scholastic year from October to July inclusive.

Thus the academy proves economical to the Lodge, while it is of great benefit to the community. The progress of education is entirely dependent upon its centralization. When all the energies of a community are directed to this one point success is signal, whereas under the old form of education, with many little schools, only a limited status was reached. With the academy, are also connected a library of 533 volumes at this present date, consisting of literary and scientific works, and which is open to the public; and a lyceum composed of the ladies and gentlemen of this community, counting eighty members, for the delivery of lectures upon subjects of general interest, to the promulgation of science and the diffusion of knowledge.

Having thus awakened in this community a thirst for knowledge, I am confident to say, that the academy in due time will become a success, and I am proud that this resuscitation to enlightenment has been left for the fraternity to accomplish.

Bro. Dawkins presented one of his old fashioned Reports on Foreign Correspondence. The proceedings of fifty-three Grand

Lodges receive critical attention. In view of what Florida is doing for education and enlightenment we are surprised that the Grand Lodge has even occasionally excused him from making a report.

M. . W. . Enos Wasgate was elected Grand Master ; and

R. . W. . D. C. Dawkins re-elected Grand Secretary, and is also the Committee on Foreign Correspondence—each of Jacksonville.

GEORGIA, 1875.

An Annual Communication of the Grand Lodge of Georgia was held at Macon, October 26th, 1875.

Two hundred and thirty-seven Lodges represented.

Three hundred on the roll.

M. . W. . David E. Butler, G. . M. ., presiding.

On opening, "the following Ode was rendered with the happiest effect :"

SOLO.

Hail ! brother Masons, hail !
 Let friendship long prevail,
 And bind us fast.
 May harmony and peace
 Our happiness increase,
 And friendship never cease,
 While life doth last.

CHORUS.

Sincerity and love,
 Descendants from above,
 Our minds employ ;
 Morality our pride,
 And truth our constant guide,
 With us are close allied,
 And form our joy.

SOLO.

We on the level meet,
 And every brother greet,
 Skilled in our art ;
 And when our labors past,
 Each brother's hand we'll grasp,
 Then on the square at last,
 Friendly we'll part.

CHORUS.

May wisdom be our care,
And virtue from the square,
By which we live,
That we at last may join
The heavenly Lodge sublime,
Where we shall perfect shine,
With God above.

The address of the Grand Master was confined to a report of his official acts.

A large amount of routine business was transacted, but of local interest.

Bro. Samuel D. Irvin presented a report as Chairman of the Committee on Foreign Correspondence. He traces the history of the committee from the year 1843, when first appointed and styled "The Committee on the State of the Grand Lodge," through the intervening years to 1851, when "for the first time, the report of this committee is styled 'The Committee on Foreign Correspondence,' the change of name being without any authority." * * * "Nor did any committee, previous to this time, attempt to set themselves up as censors or reviewers of what had been done in other jurisdictions."

On the principle of giving both sides a hearing we submit further extracts :

Without pursuing the history of our legislation further, suffice it to say, that a practice has grown up in this latter day, without authority of law, at least so far as this Grand Jurisdiction is concerned, by which the "Committee on Foreign Correspondence" arrogate or usurp the authority to criticise, and sometimes in offensive terms, what has been done in other Masonic Jurisdictions. Also, in other jurisdictions it is not uncommon to find in the reports criticisms of our action which is offensive in the extreme.

* * * * *

Of late years, owing to the increase of Grand Lodges on this continent, our own able reporter, following precedents which had been set him by his predecessors, found that a review of the proceedings of all the Grand Bodies with which we are in fraternal correspondence, necessarily so lengthened his report as to make its printing imperative before the annual meeting, and its great length positively forbid its being read and acted upon in the Grand Lodge.

Brother Blackshear has been very successful in his reports, and has won a reputation for himself in that line second to none in the United States. He has prepared them with great care and skill, but with all his painstaking and skill he could never give but a very brief and imperfect synopsis of the proceedings of our sister Grand Lodges. Indeed, in glancing hur-

riedly over the thousands of pages embodied in the pamphlets submitted for review, there is no one that would not be at a loss to decide what to extract and what to omit.

* * * * *

Matters of Masonic law should be left to the Grand Masters, the Committee on Jurisprudence, and the Grand Lodge in Annual Communication in each jurisdiction. Comment and criticism of such questions, by a simple reviewer in another jurisdiction would never correct a fundamental error or a Masonic heresy. Such criticism might tend to exasperate, or, at least, to wound instead of applying a corrective.

Again, some things manage to creep into the reports on correspondence that should not be *written* much less *printed*, and sown broadcast to the world, and thus placed within the reach of the profane. This is the result of thoughtlessness sometimes, I suppose, but it ought not to be allowed. Masonry is becoming too common. I would not make it more so by an improper use of printer's ink, under the *apparent* authority of a Grand Lodge.

The Grand Lodge appeared to coincide with the committee, and by resolution "abolished" the Committee on Foreign Correspondence.

Transactions of local interest.

M. . W. . David E. Butler was elected Grand Master ; and

R. . W. . J. Emmett Blackshear re-elected Grand Secretary, each of Macon.

INDIANA, 1876.

The Fifty-ninth Annual Communication of the Grand Lodge of Indiana was held at Indianapolis, May 23d, 1876.

Four hundred and sixty-six Lodges represented.

Five hundred and eight on the roll.

M. . W. . Daniel McDonald, G. . M. ., presiding.

Fifteen Dispensations for new Lodges were issued during the year and four were continued from the last.

The Grand Master announced the death during the year of two Past Grand Masters, S. D. Bayless and J. B. Fravel ; the former we knew intimately for many years ; the Grand Master says :

He was cosmopolitan in his intercourse with mankind, and delighted in doing the greatest good to the greatest number. The funeral was the largest Masonic display which ever before honored the interment of any other Mason in the State, and was a fitting tribute of respect to the closing scenes of an intelligent and enthusiastic Mason, a congenial and social gentleman, an honorable and useful citizen.

We met Bro. Fravel but twice during life, but have long been familiar with his Masonic status; each of them were steadfast adherents of the old Masonry and opposed to the introduction of isms and new fashioned notions, wise and conservative, the Masons of Indiana have lost councilors whose places will not be easily filled.

In Indiana the Grand Master has some work to do; his address contains reports of his action settling difficulties of various kinds in which thirty-five Lodges were parties.

We present a few of the decisions reported by the Grand Master:

1. Calling for the ayes and nays, and recording the names of members present and how they vote, is improper.

4. A brother under sentence of reprimand loses none of his rights as a member of the Lodge to which he belongs. If he refuses to obey the sentence of reprimand, he may be regularly charged and tried for refusing to obey the action of the Lodge in voting the sentence of reprimand. When a brother has been tried, found guilty, and sentenced to be reprimanded, and before the reprimand is delivered, takes an appeal from the decision of the Lodge to the Grand Lodge, by that act further proceedings are stayed until the Grand Lodge passes upon it, and his rights as a member, in the meantime, remain full and complete.

5. I was asked: Has a Mason a right, masonically, to sue a brother of the same Lodge, without first bringing it before the grievance committee or the Lodge? To which I replied: Unless you have a provision in your by-laws, (and you ought not to have,) a Mason has a perfect right to collect his debts in a legal manner, the same as any other man.

6. A brother under charges is presumed to be innocent until he is proven guilty. He has all the rights of any other member until his case is heard and determined by the Lodge.

8. Has a brother who has been suspended for twelve months, a new trial being granted him, a right to a seat in the Lodge before such a trial is had? I replied: My opinion is, that the granting of a new trial by the Lodge removes the sentence of suspension, and places the brother in precisely the same condition he was in after charges were preferred against him and before the trial was had. He is simply under charges, and has a right to be present at the trial, and to a seat in the Lodge until the ballot on his guilt or innocence is ordered.

9. A member of a Lodge applied to another Lodge as a visitor. He was unable to prove himself by the usual tests. He then presented his photograph to the Master, who forwarded it to the Secretary of the Lodge in which he was made, who certified, under seal of the Lodge attached to the photograph, that the brother was a member, regularly made and in good standing. I was asked if this was a sufficient voucher that the applicant was a Master Mason in good standing. I replied that it was not. The question grew out of "What is lawful information?" It is plain that

"strict trial" and "due examination" means that the applicant shall possess such a knowledge of the esoteric ritual as to enable him to prove himself to the satisfaction of the examining committee; but what is termed "lawful information" seems to be very indefinite. A former rule of the Grand Lodge required the applicant to be avouched for by the Master, by a committee of examination, or by a brother who had sat with him in a Lodge opened in a degree as advanced as that to which he sought admission. How far avouchment may extend I am not prepared to say, but I am of the opinion that no documentary evidence of any description whatever is lawful information, sufficient to admit a visitor as a Master Mason in good standing.

The Committee on Jurisprudence made numerous reports—we present an extract from one of them :

What is the effect of a blank ballot cast at an election for officers of a Lodge?

Your committee believe that the true intent and meaning of our laws upon this subject is that "The election of officers of a Lodge must be by ballot," upon which must appear in a legible manner the name of some member of the Lodge; and all ballots cast at any such election that do not thus contain the name of some member of the Lodge are blanks, and not votes, and are not to be taken into consideration in determining the result of such election.

And, in order to settle this matter definitely, as recommended by the Grand Master, we submit the following, to be added as Section 10, Article V, of the Rules, viz. :

"A blank ballot cast at any election of officers of a Lodge is not a vote, and it is not to be considered as such in determining the result of any such election."

The following amendment to the "Rules and Regulations," was adopted :

Section 5. The payment of all dues, for which a member was suspended, will restore him to all the rights and privileges of membership, provided the failure to pay dues was the only charge found against such member. But to restore to the condition of a non-affiliated Mason, a member who has been suspended or expelled, for any other cause than the non-payment of dues, shall require a majority vote upon a petition for restoration, received at a previous stated meeting, which must have been referred to and reported upon by a committee.

Bro. E. L. McLallen presented a Report on Foreign Correspondence—covering one hundred and seventy pages and embracing a review of the proceedings of fifty American and six Foreign Grand Bodies. His first report, and commences by saying :

When we were appointed to prepare the Report on Foreign Correspondence we little knew the scope and extent of the undertaking. And when

we came to overlook the laborious and able reviews of our confreres in the various jurisdictions, we had strong symptoms of heart disease.

Under the head of California, commenting on an extract from the address of its Grand Master, he says :

Now, we go square back on this "Patron Saint" business, and think it has no business whatever in Masonic literature. We always thought "the two perpendicular parallel lines," etc., a diaphanous and far fetched item, lugged in in a clandestine sort of way, and certainly inappropriate. Lodges ought rather to be dedicated to King Solomon, but that, our Utah brother might take it, as an indorsement of some of *his* foibles. He had several, we understand.

Wonder whether Grand Master Perkins will object to be styled "our Utah brother?"

Under the head of Colorado he says :

We conclude brother Dexter, in his attempt to maintain his dual Masonic existence, must be a little like Jimmy Bludso, who had

"One wife in Natchez under the Hill,
And another one here in Pike."

Seriously, however, the double membership seems to us an anomaly that ought, and could easily be remedied, and so avoid smashing any "old landmarks," and save brethren from going into suspension for non-payment of dues without being warned of approaching danger.

"Old landmarks" came from England, and there a Mason can belong to about as many lodges as see proper to elect him. The "smashing" business is in the "suspension for non-payment of dues."

Says of the proceedings of the Grand Lodge of Minnesota for 1876 :

We here remark the neatness and good taste with which these proceedings are prepared. We had almost said superior to those of any that have come to our hand.

Concerning our reports he says,—well, we will write to Corson to have Bro. McLallen admitted to full membership in the M. A. S., he proves himself entitled. "Reading further" we find that we will be obliged to get the consent of "Honest—well, yes, indifferent honest, perhaps" Frank Gouley.

Under the head of Rhode Island, commenting on their regulation requiring visitors to produce a diploma or certificate, he says :

As far as the examination and the voucher, we make no objection, but twenty-nine thousand five hundred of our thirty thousand Masons in Indiana might as well have been included with the "unhappy interdicted"

of France or Louisiana, for they have no such diplomas, neither will they get them. It may be said that few of them will visit Rhode Island Lodges, but the principal is the same. We are of opinion that the Grand Secretaries and diploma makers are all who will benefit by this regulation, and it does seem to us that the "good old way is the best."

M.·. W.·. Daniel McDonald was re-elected Grand Master but positively declined to serve, whereupon

M.·. W.·. Frank S. Devol, of New Albany, was elected Grand Master; and

R.·. W.·. John M. Bramwell, of Indianapolis, was re-elected Grand Secretary.

Bro. Elisha L. McLallen, of Columbia City, re-appointed Chairman of Committee on Foreign Correspondence—*Bravo*.

ILLINOIS, 1875.

The Thirty-sixth Annual Communication of the Grand Lodge of Illinois was held at Chicago, October 5th, 1875.

Five hundred and ninety-nine Lodges represented.

Seven hundred and twenty-six on the roll.

M.·. W.·. George E. Lounsbury, G.·. M.·., presiding.

Nine Dispensations for new Lodges issued during the year.

The address of the Grand Master related to matters of local interest.

Eighteen appeal cases were acted upon by the committee, not a large number considering the extent of the jurisdiction.

The Grand Secretary reported that the receipts of his office during the year amounted to \$28,006.

The consideration of resolutions providing for the establishment of a Home for Widows and Orphans, and to establish District Grand Lodges, were postponed until the next Annual Communication.

Resolution to pay the Committee on Foreign Correspondence Five hundred dollars, was adopted.

Bro. Joseph Robbins in a report of two hundred and twenty-eight pages—six less than that of the previous year—reviews, in his usual style, the proceedings of forty-six Grand Lodges. Minnesota receives her full share.

Under the head of Alabama, he says:

If Masonic burial is the right of any Mason, it is the right of every Mason in good standing. We know it is sometimes claimed that no one is of right entitled to it, which leads us to observe that the surprising unanimity with which those who shape the legislation of Grand Lodges, in seeking to punish the non-affiliate, include Masonic burial among the deprivations which he is to suffer, lets in a flood of light upon their mental conditions, and shows how universally it is regarded as a right. If it is a right at all, it either accrues to a brother because he is a Mason, or because the particular Lodge of which he is a member owes it to him on the score of his having contributed to its funds.

That this mercenary view of the subject does not yet obtain among those Grand Lodges who deny the right to a non-affiliate, is shown by the fact that none of them have assumed to absolve their constituent Lodges from the duty of giving the affiliated stranger who dies within their gates Masonic burial, though he has not only not contributed to their funds, but, through previous illness, has perhaps seriously impaired them.

Belonging to him, then, by virtue of his being a Mason, and not as being a policy-holder in a mutual benefit society, it enters at once into the category of general Masonic rights which cannot be swept away by legislation, but of which the brother who has once acquired them can only be deprived by a judgment of his peers, sitting as a judicial body.

Relative to the dispensing power of the Grand Master, under the head of Indiana, he says :

From the very nature of the dispensing power, however, it belongs to that officer unconditionally; and it cannot be legislated upon without impairing a prerogative no jot or tittle of which has he any more right to yield, than the Grand Lodge has to attempt to take away.

Under the head of Virginia, relative to the question "whether Masonry requires a candidate to avow a belief in the Divine authenticity of the Bible?" he says :

In nothing, in our judgment, was the wisdom of the founders and early conservators of Masonry so signally displayed as in utterly refraining from theological definitions. The landmark demands but one confession and imposes but one condition in religious matters; confession of belief in God, and "to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished." It is only by refraining from definitions that Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance. Its universality does not pertain to the matter of geographical distribution, but to the comprehensive nature of its religious requirement, a belief in the Supreme Being, the starting point and one great inclusive fact of all religions. How much more its votaries may add to this as individuals, it neither prescribes nor inquires; and in our judgment if any one does either in the name of Masonry, he has sore need to seek prayerfully and reverently the catholic spirit which breathes from its immemorial law.

We do not concur in *all* of the following extract which we find under the head of District of Columbia :

Incidentally, one word about Rites. The word—we mean as spelled with a capital R—ought to be banished from our vocabulary, for it has tended more to befog the minds of Masonic students than any other one thing. The rites of Masonry consist wholly and simply of the ceremonials connected with the three degrees of Ancient Craft Masonry, as it comes down to us from the brethren composing the first Grand Lodge.

Both in England and Scotland, Masonry organized itself on the plan of the Grand Lodge, and it occupied the whole ground. No so-called Masonic Rite disputed, or existed to dispute, with it its title to that ground. If any body has since been formed which possesses and administers the same Masonry as such, it is illegitimate and clandestine. This proposition is so plain that its statement is its demonstration. In no other way could the minds of the Craftsmen be so confused as to overlook this vital point, than by the inculcation of the idea that somehow there existed as coeval with Masonry, but outside of it, a something, a rite, identical with it, but not of it, its double, its other self. And when this pretended co-heir calls Masonry the “York Rite,” and itself the “Scottish Rite”—though the former was never properly applicable to anything in Pennsylvania, or even in England, and the latter has been repudiated by the Grand Lodge of Scotland, as none of its bantlings—Masons who neither read much nor think deeply are apt to get confused, and to forget that like Knight Templarism and the Chapter degrees, the so-called Scottish Rite is simply superimposed upon Masonry, but is not a part of it. So much for this mischievous and misleading word *Rite*.

This, however, leads us directly to our brother's remark, that “the cry that it (A. A. S. R.) is not Masonry, betrays the ignorance of those indulging in such objections,” because “these same objectors hold high positions in Chapters, Councils and Commanderies, and claim all three to be Masonic.”

Now, although we have membership in the three bodies named, and enjoy it for the opportunities it affords of meeting socially a host of good Masons, we do not lose sight of the fact that they are not a part of legitimate Masonry. They are simply societies made up of those who were Masons before they entered them, and whose founders agreed that the possession of the degrees of Masonry should be a pre-requisite to admission to them. If a dozen of us, all Masons, should meet to-morrow and institute a new society, or order, making the same conditions as to membership, and styling our association Masonic—and such things are being done—would our new manufacture be entitled to be considered a part of Masonry? Should we not be simply a “pseudo Masonic body?” Would our bantling be anything more or less than that if it was a century old, instead of a day? Yet this is just what *did* occur when all these bodies were formed, and with all of them it occurred subsequent to the time when the landmarks fixing the metes and bounds of true Masonry had been fully recognized.

In saying this, we do not overlook our brother's remark that now in

England, and only recently in the United States, the Royal Arch Degree was a part of and was controlled by the Lodges, and was under the rule of the Grand Lodge. But the Royal Arch Degree is not Masonry. Like the rest, it has been superimposed upon it. It was the invention of the self-styled "Ancients" after their secession, a body which became strong enough before the two bodies were again united, to force its recognition upon the legitimate Grand Lodge of England, as the price of union. Under the head of New York, Bro. Singleton asks, "why is the A. A. S. R. more obnoxious than the other orders above the Master Mason's Degree?" Aside from the fact that more than they it is responsible for the vagaries that tend to bring ridicule upon Masonry—such as the so-called "Masonic Baptism," which led us into this discussion—we know of but one reason, but that is a sufficient one: *It alone persists in a claim inconsistent with loyalty to the fundamental law of Masonry*—"the right through their various subordinate bodies, to confer all the degrees of their rite, including those of Entered Apprentice, Fellow Craft and Master Mason," in jurisdictions already occupied by regular Grand Lodges.

Admit this claim, and the whole doctrine of Grand Lodge jurisdiction and sovereignty vanishes; and so long as the Supreme Councils assume that they ever did or ever could acquire a shadow of a right to control or propagate symbolic Masonry within the territory of a regular Grand Lodge, so long will they be regarded with suspicion. Here is where the A. A. S. R. touches Masonry as neither Chapter, Council nor Commandery touch it, and there is no need to look further for reasons to account for the fact that it stands differently in the minds of the Craftsmen.

There are profounder questions underlying this whole matter, but we do not choose to discuss them now. Suffice it to say, so long as these bodies do not touch Masonry, we are contented to let them enjoy their right to do as they please; but when a part begins to patronize the whole, and talks of waiving rights it never possessed, nor could possess, it becomes a fit subject for ridicule.

Noticing some remarks in our report he says:

Which reminds us of Palmerston's reply to a person who asked for light on the famous Schleswig-Holstein question. "There never were but two men in Europe who understood that question," said he, "myself and one other; he is dead, and I have forgotten."

Of our spelling, he says:

Bro. Pierson has a new way of spelling our Grand Master's name. It may be a "berry" good way, but it is not justified by the usage of Bro. Lounsbury himself, the best living authority.

In explanation we will inform our good brother that we have no recollection of attending but one spelling bee, and on our way to that, the sleigh upset and the whole load spilt out down an embankment; the girls made such a clatter that our brain got

confused—remained at the foot of the class all the evening, and have never completely recovered.

On referring to the report in question, we find that a worse bull was made with the name of the Grand Secretary, too many letters, and wrong ones at that. As it was “set up” from the printed proceedings we are inclined to give the printer all the—credit.

M. . W. . Geo. E. LOUNSBURY, of Cairo, Grand Master ; and
R. . E. . John F. Burrill, of Springfield, Grand Secretary, were each re-elected.

Bro. . Theodore T. Gurney, of Chicago, Committee on Foreign Correspondence.

1876.

The Thirty-seventh Annual Communication of the Grand Lodge of Illinois was held at Chicago, October 3d, 1876.

Five hundred and ninety-seven Lodges represented.

Seven hundred and thirty-five on the roll.

R. . W. . Joseph Robbins, D. . G. . M. ., presiding.

Thirteen Dispensations for new Lodges issued during the year.

The Deputy Grand Master presented a brief report relative to the absence of the Grand Master ; he says :

Grand Master Lounsbury continued to perform the duties of his office long after his strength had ceased to be equal to the task, when, in the latter part of July, his health became so much impaired that he was compelled to relinquish them, and acting under the imperative orders of his physicians, to leave the jurisdiction and seek relief in the mountain air of Colorado.

Among the decisions reported we notice :

2. A brother who, in the exercise of the right of objection (recognized in sec. 2, art. xvi, part 2d) is proved to be actuated by unworthy motives, or who maliciously uses it to interrupt the legitimate labors, or to mar the peace and harmony of the Lodge, is liable to discipline and punishment.

8. A Lodge may refuse to waive jurisdiction over an Entered Apprentice or Fellow Craft, but waiving jurisdiction, it cannot make conditions, pecuniary or otherwise, as to its assumption by another Lodge.

Relative to the so-called Grand Lodge of Ontario, he says :

From an accompanying document, it appears that the following provision has been incorporated into the constitution of this new body :

“In case of the sickness of any brother, disqualifying him from labor, three dollars per week is to be appropriated by the Lodge to which he

belongs, for his sustenance; and in case of the death of any brother, fifty dollars is to be appropriated by the Grand Lodge for the benefit of his widow and orphans, if any."

* * * * *

The doctrine on which that provision is based is utterly subversive of the principles and groundwork of Masonry, and the provision itself at once converts the society built upon it into a mutual benefit society, with which Masonry can have nothing in common until it shall have lost those grand characteristics which distinguish it as a charitable instead of an insurance association.

That in recent years we have been drifting in a mercenary direction, and coming to make Masonry more and more a matter of dollars and cents cannot be doubted, nor can any thoughtful brother view without alarm the increasing tendency in this direction.

Heretofore these tendencies have manifested themselves only in such ways as to make their repression by legislative action difficult; but now that they have culminated in this revolutionary innovation, attempted by a body otherwise so revolutionary as to compel action with reference to it, I trust that the Grand Lodge of Illinois, while recognizing in unmistakable terms the jurisdictional rights of the Grand Lodge of Canada, will in terms no less unmistakable emphasize its determination to hold no intercourse with any self-styled Masonic body whose organic law is a denial of that fundamental principle of Masonry, which more than any other is characteristic and vital.

The Committee on Masonic Jurisprudence concurred with the Grand Master and recommended that an edict be issued "forbidding all Masonic intercourse with the self-styled Grand Lodge of Ontario, its so-called subordinate lodges, if any, and the adherents and members thereof."

With reference to the following, we may remark, why should it be so?

I deem it my duty to say that the history of public Masonic charities in this country, educational or otherwise, does not inspire me with confidence in the success of such an undertaking under the Grand Lodge management, even using the word success in its narrowest, its material aspect. More than this, I do not share the feeling that the absence of such an institution is a reproach to the Craft in any jurisdiction. On the contrary, I repeat what I have elsewhere said, that the true mission of Masonry is a silent one, leavening all unseen with its softening and restraining influences, the community in which it exists. An improved state of society is a nobler monument to its influence and power than piles of marble; and to touch the springs of benevolence in the individual heart, of more importance than the foundation of costly public charities.

The matter of Widows' and Orphans' Home was carried over for another year.

The following resolution offered by P. . G. . M. . Cregier, was adopted :

Resolved, That the Grand Lodge of Illinois condemns the prevailing practice of transmitting by "postal card" notice of the business and other doings of Lodges, and it is hereby ordered that all notices emanating from Lodges or their officers shall be sent to members under "sealed cover;" *Provided*, that the bare notice of time and place of meeting of said Lodge may be sent by "postal card."

To the question :

1st. Whether it is essentially necessary that the charter of a Lodge should be present in the Lodge room at all meetings of the Lodge.

The Committee on Masonic Jurisprudence replied :

1st. That your committee deem it important and proper for the W. . M. . to have the care and custody of the charter of his Lodge at all times, and that it should be present at all meetings thereof. Yet they are of the opinion that its unavoidable absence would not invalidate the action had by the Lodge, nor render the work done during such absence irregular or unlawful.

Bro. Theodore T. Gurney presented a Report on Foreign Correspondence covering one hundred and forty-one pages, and embracing a review of the proceedings of forty-seven Grand Lodges—Minnesota included.

Bro. Gurney gets up a good report, yea, a very good report; "we feel to say" that we are justified in the remark that he has presented an excellent report, and yet we have a notion that his comments under the head of Ohio, relative to proposed action on the Negro Question is open to criticism. We do not propose to notice all the differences between our notions and his, for the reason that it would take up too much space, and those who have read our reports for the last dozen years understand our position, but yet we have a kind of itching to ask our brother a question or two.

He says: "In the first place we do not believe that 'Prince Hall Lodge' was *ever a legitimate body*."

We presume by "Prince Hall Lodge," Bro. Gurney means African Lodge, No. 459, or Prince Hall's Lodge.

Now we suppose that said Lodge *was just as legitimate as any other Lodge on this continent, established by the authority of the Grand Lodge of England*.

The Grand Lodge of England did not, nor does not now, nor yet does any of our own Grand Lodges, act upon the assumption that having granted a charter for a Lodge to be held in a particular locality, the territory becomes fully occupied and no more Lodges can be established.

History is silent as to the whys? and wherefores? but one thing is patent, that the Grand Lodge of England *did* grant a charter to African Lodge in Boston in 1784, and that it was numbered 459 on the Registry; the legality of that act has not been questioned until within a few years; and even that *question* is predicated upon a dogma that had no existence until eight years after the charter was granted.

With reference to the *present* status of what is termed "colored Masons" we do not believe that the question of the legitimacy of African Lodge is of any moment in determining the question—that Lodge became extinct long years ago.

Again he says:

There is *no record whatever* that PRINCE HALL and his companions *ever* received a Masonic degree. * * * Is it a reasonable supposition that a dozen or more colored men could have been made Masons in that "Army Lodge" without any record of the fact either in that Lodge, the Grand Lodge of Ireland, or the Dr. Warren Grand Lodge?

Is it reasonable to suppose that La Fayette was a Mason? There is no record of *his* making? Dr. Warren is *said* to have been made in "Army Lodge," but there is *now* no record of the fact. "Is it reasonable to suppose that" Dr. Warren was a Mason?

The Grand Lodge of England granted a charter to certain named parties; Prince Hall appears first on the list; the Grand Secretary was in correspondence with him on Masonic matters, and so late as 1792 solicited information of him relative to the condition of certain Lodges of white men, concerning which he could get no information from the parties themselves.

Many Masons who were prominent in the fraternity have died within the last *twenty* years. Of what proportion can a record now be found of their making?

Again he says: "The Grand Lodge of Massachusetts was formed March 8, 1777."

Let that go. When was "St. John's Grand Lodge" in Massachusetts formed?

Which, or whose, jurisdiction was "invaded" by the granting of charter to African Lodge?

In the determination of very many questions it will not do, because it is not safe, to apply the laws of to-day to occurrences of even fifty years since, let alone one hundred and more.

Again he says :

Nevertheless, Bro. R. seems to have so much of his political notions mixed up with his Masonry, that he ignores the equitable claims of the Grand Lodge of Massachusetts of 1777, to be a sovereign Grand Lodge.

This "sovereign" business had not been thought of at that time. As to the charge of "political notions," it appears to us that the 3d verse of the 7th Chap. of Matthew has some bearing.

Bro. Gurney is all right on the main question ; his conclusions are right, but his *premises* are wrong.

He says :

Again, our Ohio brethren assume that the color of the skin of these so-called Masons is the only bar to their recognition. We can only speak for Illinois. Of us it is *not true*.

We feel authorized to say that the *color of the skin* is no bar to recognition in Minnesota.

As it might lead to some confusion in the future we desire to inform Bro. Gurney that Bro. A. T. C. Pierson was *elected*, not *re-elected* Grand Secretary.

M. W. Joseph Robbins, of Quincy, was elected Grand Master ; and

R. W. John F. Burrill, of Springfield, re-elected Grand Secretary.

Bro. T. T. Gurney, of Chicago, Committee on Foreign Correspondence ; in which capacity, it is possible that he may find something in the proceedings of our Grand Lodge, relative to the foregoing question to note.

IOWA, 1876.

The Thirty-third Annual Communication of the Grand Lodge of Iowa was held at Des Moines, June 6th, 1876.

Two hundred and forty-nine Lodges represented.

Three hundred and seventy-four on the roll.

M. W. Henry W. Rothert, G. M., presiding.

Twenty-three Dispensations for new Lodges issued during the year.

The Lodges in this jurisdiction will appreciate the following extract from the address of the Grand Master :

I trust that some action will be taken by this Grand Lodge, emphatically discountenancing this system of wholesale beggary, and by legislative enactment forbid its subordinates to ever engage in such unworthy and unmasonic speculation. It does not come within the province of true Masonic charity; it is not applicable to our desire to succor the needy and relieve the distressed; it ought not to attract the sympathetic and compassionate, or influence the generous and liberal. It is a practice so readily resorted to without just cause, so liable to be abused, and yet when indulged in by one, must be permitted to all, that our only safety rests in a positive prohibition.

We concur in the following proposition ; in noticing the colored question, he says :

I cannot, however, convince myself of the necessity to inflict upon you a lengthy argument either pro or con, and thereby attempt in a measure to bias your opinions, or color your judgment. The Grand Lodge of Iowa has ample and exclusive jurisdiction, and in her wisdom will determine this question after a thorough investigation and mature deliberation.

The Grand Master reported thirty-six decisions We notice a few of them :

Query 1.—A Worshipful Master having appointed the time for installation of officers, has the Lodge a right, by a vote, to fix upon some other time?

Answer.—No. The Worshipful Master has a right to install his successor. It is his duty to see that the rules and regulations of the Grand Lodge are enforced and obeyed, and having, in conformity to Section XL. of the Grand Lodge By-Laws, announced that the installation would take place at the next regular communication, the Lodge could not fix upon some other time for said installation.

Query 2.—A Worshipful Master elect, having appointed his officers, refuses to serve, and a dispensation is granted to hold a new election. Has the Worshipful Master so elected under the dispensation the right to appoint his officers and disregard the appointments of the brother refusing to serve?

Answer.—Certainly. The brother elected and installed has the appointing power.

Query 3.—In the absence of the Master, the Senior Warden congregates the Lodge and calls a Past Master to the East, who presides—the Senior Warden sitting by his side. Who signs the records and the warrants ordered on the Treasurer?

Answer.—The Senior Warden is the officer upon whom the duties of the Worshipful Master devolve in his absence. He is the responsible

party to me and the Grand Lodge—the Past Master merely acts as his representative. The Senior Warden must sign the records and the warrants.

Query 5.—Is it a Masonic duty for Master Masons to watch with a sick brother when he needs such care, and when called upon by the Junior Warden to do so? Can charges be preferred against such as refuse or neglect?

Answer.—It is their bounden duty. Those who refuse to aid and assist a brother in distress violate their promises made.

Query 12.—Can a Worshipful Master remove a Senior Deacon, after the said Senior Deacon has been appointed and installed?

Answer.—He can, for cause. In the Worshipful Master is vested the appointing power, and, for good and sufficient reasons, he can recall an appointment made.

Query 13.—A Master Mason, as a witness during the trial of a brother, was asked certain questions, to which his counsel objected, on the ground he would thereby criminate himself. Was the ruling correct that the witness had no discretion in the matter, and must tell the whole truth, no matter who it affected and how injurious it might be to him?

Answer.—No. A Master Mason cannot be compelled to criminate himself by giving such testimony as refers to his individual participation in the act or crime.

Query 14.—A brother petitions for membership and is duly rejected. At the next regular communication he is, without a new petition, balloted for and elected. Can he be declared a member of the Lodge legally, or can the Grand Lodge legalize an act of this kind without consent of the Lodge?

Answer.—The brother has been irregularly and illegally admitted to membership. His first petition having been acted upon and rejected, he must petition anew, and said petition be referred to a committee, reported and acted upon. The Grand Lodge cannot set aside the by-laws governing the case, for any one special contingency.

Query 15.—Is it right and proper for a Lodge to receive a stranger's demit and refer the same to a committee before he has visited the Lodge or proven himself a Master Mason?

Answer.—Certainly not. The brother making application for membership must be vouched for as a Master Mason, or have been properly examined and reported as such by a committee appointed by the Worshipful Master in open Lodge. The Lodge cannot receive the petition of one claiming to be a Mason on the strength of "a paper" called a demit. He must give the necessary proofs that he is entitled to be taken by the hand as a brother, before any action of the Lodge can be had on his petition.

Query 17.—A party petitioned our Lodge and was elected. In due time a meeting was called to confer the first degree. He is waited upon before entering and asked "if he believed in God." His answer was, he "believed in a controlling power, which some people called God." To another question his answer was, he "believed in part of the Holy Bible—not in the new." To the question, "would he consider an oath on the Bible more binding than on any other book," he answered "yes." We

thereupon postponed his case indefinitely. He is now anxious to know his fate, and if he is not to be made a Mason, desires his fee refunded. He is an Odd Fellow and a good citizen. What are we to do?

Answer.—Masonry unites men of every sect and opinion, subject to one requirement: they must believe in God. Men form different ideas of the Almighty and Supreme Ruler of the Universe, and it is not for us to require that such ideas should conform to any one particular form. Men representing various creeds kneel at the communion altar of Masonry and assume obligations binding alike on all of them. We are not to inquire into the details of his conception of the Grand Architect, but one must know that he is no atheist. We must know that the obligations entered into and made in the name of God, will be considered based upon his belief in Deity binding upon him. If you are satisfied of this, admit him; if, on the contrary, you believe him to be an atheist, that is, one who does not believe in the existence of a Creator, who does not look to a supreme and controlling power as his Maker and his God, refuse him admittance, and under such circumstances refund the money.

Query 20.—Will it be sufficient grounds to charge a brother, if we can prove he asked a profane “to come in and join the Masons?”

Answer.—A brother forgetting his early instructions and the requirements of Masonry so far as to solicit profanes to present their petitions, renders himself liable to punishment, and should be accordingly dealt with.

Query 22.—A Lodge, after due trial, found a brother guilty of the charges preferred, and ordered as punishment a reprimand to be administered. The brother was not present. What course should the Worshipful Master pursue?

Answer.—Summons the brother to appear, and then and there proceed to administer the reprimand.

Query 23.—Is the seal of the Lodge on an ordinary summons necessary to its legality?

Answer.—All written citations should have the seal of the Lodge thereunto attached; in fact, all written communications, to secure obedience, should have the imprint of the seal thereon.

Query 28.—A member is elected one of the Wardens, but at the proper time is not installed. He presents himself six months afterwards and demands to be installed. Can he rightfully demand it?

Answer.—A brother who so far neglects his duty as to not present himself for installation until six months after his election, unless he has good reasons for so doing, is not worthy of the trust reposed in him, and my attention should have been called thereto. Unless the Grand Master interfered, the brother would have a right to be installed whenever he presents himself.

Query 32.—Have we the right to disfranchise brethren at the election of officers, they being in arrears for dues? The following is the section in our by-laws:

“Every Master Mason a member of the Lodge whose dues are paid up to the day of election, and who is not at the time under exclusion for unmasonic conduct, shall be eligible to vote, and no others.”

Answer.—No, sir; the section in your by-laws is in conflict not only with the spirit of Masonry, but with the repeated action of the Grand Lodge, declaring that no Mason can be deprived of his rights and privileges without due trial and conviction. A Mason is presumed to be innocent until he is adjudged guilty, and a by-law restricting his rights without allowing him the privilege of being heard in his defence, is of no binding force whatever. Your proper course is to prefer charges, and, after due trial and conviction, suspend him.

Query 33.—A brother, a minister of the gospel, signed the petition for dispensation to the Grand Master and became an active co-worker with us under dispensation, and also as a chartered Lodge. We have remitted his dues for the first four years. He has moved out of this jurisdiction, and now refuses to pay dues, claiming he is not a member of the Lodge, he having retained his demit at the time of organizing the Lodge, which must have been overlooked. What can we do?

Answer.—The brother is certainly a member of your Lodge. The demit is not his property, but yours. He should be requested or ordered to return the same, and if he refuses to do so, in the hope of evading the payment of dues, prefer charges, and deal with him as with all others who are guilty of unmasonic conduct.

Query 35.—We are about entering a new hall, owned by an outside party, and jointly occupied with the I. O. O. F. We desire to dedicate the same. Will you send us a dispensation therefor?

Answer.—Dedication implies ownership. We should not dedicate to Masonic purposes that which is not our own. The dispensation is therefore refused.

It often happens that we find something in Bro. Parvin's reports that will bear repeating. From his report as Librarian, we present:

A distinguished Grand Master of another jurisdiction writes, that "our Lodges are becoming too much enlightened to be satisfied with *parrot* teaching, and will not brook instruction from persons who cannot do more than give the verbiage of the ceremony. If we cannot have instruction of the right kind, and if our intelligent young men who are daily coming into our ranks, cannot be made to see something more in our rites than mere ceremony, if they are not so instructed as that the beautiful and holy principles of Masonry will be unfolded and made to shine through every symbol, the whole becomes to him unmeaning jargon." Of what does it avail to instruct members of Lodges *in the work*, when no knowledge of its import is communicated? Lectures on the cardinal virtues, &c., &c., might be made, in skillful hands, not only very interesting, but more instructive.

The following was adopted—it or something similar should be in this jurisdiction:

Resolved, That the Grand Master cause to be prepared suitable forms of minutes for Subordinate Lodges, with the necessary instructions in re-

gard to keeping the same; and when they are approved by him the Grand Secretary shall have the same printed and a copy sent with each Dispensation to form a new Lodge, and also to each working Lodge in the jurisdiction.

It is to-morrow, and we have just reached Bro. Wm. B. Langridge's Report on Foreign Correspondence, and as it will take at least two days careful examination in order to determine what to *leave out*, we stop for a fresh start.

The proceedings of forty-seven Grand Lodges—four of them, including Minnesota, for two years—are “reviewed with as much brevity as possible.”

As we remarked heretofore of one of the reporters, so of Bro. Langridge's—he had ample time at his disposal. His report covers but one hundred and fourteen pages.

Five pages are under the head of “Colored Masonry.” We have always maintained that African Lodge, No. 459, was a legitimate Lodge, and we are glad to find that Bro. Langridge agrees with us, but we never claimed that “Prince Hall Grand Lodge” was regular, for the reason that all the traditions relative to that event were so enveloped in mist that we, although favorably disposed, could not see our way clear.

Within the past year we have learned new facts, which are to us conclusive.

African Lodge appears to have gone on quietly working during the lifetime of its Master, Prince Hall, held its festival on St. John's day, &c., and was visited by white Masons. Prince Hall died in 1807, aged 72 years; he was a minister, a quiet, inoffensive man, highly respected in the community, one that in these days would be called “a smart man.” As Master of the Lodge, he issued a Dispensation for a Lodge at New York, another in Philadelphia, and another at Providence. In these days we would say that a Master of a Lodge had no such authority, but it must be remembered that within his recollection Lodges had been organized without warrant of any kind, organized by the inherent right—as claimed by the Masons of the day—of any Master Mason to open and “hold a Lodge.”

The dogma of exclusive jurisdiction had been enunciated, and was claimed by Massachusetts, New York, &c., before Prince Hall had granted his Dispensations as noted.

Admitting the right of a single Lodge, under certain circumstances, to declare itself a Mother Lodge and assume Grand Lodge powers, as did the Lodge of the Three Globes, in Berlin, yet, it can only be done in unoccupied territory, or in jurisdictions where the parties have been ostracised in violation of the ancient Landmarks.

We believe that if a Grand Lodge by resolution or edict, declares that parties are not eligible to receive the Masonic degrees, because of the color of the skin, or of their nationality, their religion, their politics or their race, the territory is vacant to such parties, and that they have the right to enter such territory and establish Lodges.

But neither of such conditions existed at that period in either of the jurisdictions in which Prince Hall established Lodges.

We have no right to *assume* that a certain condition of things exist, and then *act* upon that assumption without evidence.

The organization of those Lodges was a violation of the jurisdictional rights of the respective Grand Lodges, and as there was no claim made—at least none is apparent—that the parties were refused either initiation or recognition, in consequence or because of the color of their skin, we necessarily arrive at the conclusion that the Lodges established under the Dispensation of Prince Hall were irregular and clandestine.

In 1808, African Lodge, in association with those, or a part of them, organized as above noted, formed "Prince Hall Grand Lodge," in Massachusetts. Of course, a body thus formed could not be deemed regular.

With this brief exordium, we present an extract of Bro. Langridge's elaborate report, tracing the history to the present time :

We hear nothing further of this Grand Lodge, or of its subordinates, until 1824, when African Lodge gave evidence that the Prince Hall Grand Lodge had ceased to exist, by applying to the Grand Lodge of England for a new charter, to which application it received no response, probably because the Grand Lodge of England had at the Union of the Ancient and Modern Grand Lodges, of which it was formed, in 1813, stricken African Lodge from its rolls as non-reporting, as it did all its provincial Grand Lodges in the United States, which had, after the declaration of American independence, declared themselves sovereign bodies. Having failed to obtain an answer from the Grand Lodge of England, and probably know-

ing of no other Grand Body to apply to from which it could hope to receive recognition, and Prince Hall Grand Lodge, to which it formerly owed allegiance, having lapsed, it revived itself under its old English charter of 1784-87 (dated in 1784, but received in Boston and African Lodge organized in 1787) and declared itself "independent of every other organization."

After this, African Lodge appears to have had a precarious existence, if it did not actually die out. We think it lapsed entirely, from the following circumstances: It is mentioned in the proceedings of the Grand Lodge of Massachusetts, for 1846 (as quoted by Bro. Nickerson, in the *New England Freemason*, vol. 2, page 550) that the year before, a clandestine Lodge, mainly composed of colored men, was established by a Mr. Benajah F. Leonard, a white man, and a member of a Lodge under the Grand Lodge of Massachusetts, assisted by a Mr. Philip Ranell, a colored man, who imposed on the parties initiated by them by furnishing them a Dispensation, and assuring them that after one year's probation they would receive a charter from the Grand Lodge of Massachusetts. For these acts Leonard was expelled by the Grand Lodge, and the members of his clandestine Lodge, under the lead of Mr. Lewis Hayden, since Grand Master of the present Prince Hall Grand Lodge, applied to the Grand Lodge of Massachusetts to be healed, but were refused, the committee to whom the matter was referred in December, 1846, reporting against it, stating that there were "insuperable objections to granting the petition, which it is not necessary to mention, especially as it is understood that the petitioners have concluded to obtain a charter from the African Lodge in Pennsylvania."

From this we judge that all colored organizations in Massachusetts, both Grand and subordinate, must have died out previous to this time, as if any had existed Mr. Hayden and his friends would not have gone to Philadelphia for a charter to organize a new Lodge. This being the case it is also probable that this new Lodge was the germ of the present Prince Hall Grand Lodge, as we have not been able to discover the date of the organization, or as its friends would probably prefer to say, the revival, of this latter body.

The year following, that is to say on the 24th of June, 1847, representatives of three Grand Lodges assembled in convention in Boston, and formed a National Grand Lodge of colored Masons, which is still in existence, with subordinates in sixteen out of the thirty-five jurisdictions in which colored Grand Lodges exist. Under these colored Grand bodies, national or independent, there exist some 500 subordinate Lodges, with about 13,000 or 14,000 members, as we gather from a table published by the Grand Secretary of the Grand Lodge of Ohio. Of these Grand bodies some owe allegiance to the National Grand Lodge, and others are independent; while in some States they are of two or even three obediences. After some searching, we conclude that Grand Lodges "under the National Compact" have exclusive jurisdiction in the States of Illinois, Kansas, Mississippi, North Carolina, and South Carolina, while "independent" bodies control in Arkansas, California, Connecticut, District of Columbia, Kentucky, Massachusetts, New Jersey, Ohio and Rhode Island. In Alabama, Delaware, Kansas, Maryland, Michigan, Florida, Georgia, New

York, Pennsylvania, Tennessee, and Virginia, and perhaps in some others, there are Grand Lodges belonging both to the national and independent factions; while in Louisiana there is an independent Grand Lodge, and one or more subordinates under the Foulhouze spurious Supreme Council, and one or more others under one or the other of the Grand Lodges of Pennsylvania. In Indiana, also, there are two independent Grand Lodges, warring with each other with true fraternal bitterness. In some of these allegiances we may be mistaken, as the changes are quite frequent, the national body being apparently in a dying condition, and the desires of ambitious men to attain leadership being no less active in the colored than it has always shown itself in white organizations under like circumstances.

The national organization has heretofore declared that all bodies calling themselves Lodges of Freemasons in the United States, and without its sanction, are spurious and clandestine, and among these colored organizations a continual skirmish is going on as to their legitimacy, all claiming to be regular, and that their adversaries are the reverse, and the usual exchange of compliments results. Some of these bodies, as for instance, that of the District of Columbia, Ohio, and, perhaps, Indiana and some others, have withdrawn from the national, and are denounced by it as especially clandestine, while in Louisiana the three different heads all denounce each other.

In fact the whole colored system appears to be in a chaotic condition, very much "like sunshine on a rill," which its Ohio friends nevertheless are willing to consider "though broken," very pretty "sunshine still." Its officers and committee men appear careless of, or unable to show any legitimacy for colored Masonry, except in the original African Lodge, and their decisions as to each other, in the absence of better information, afford us the best means we have of judging of their claims.

Still allowing them to say what they please of themselves and of each other, we must judge them, in the light of the "American Doctrine" to be anything but legitimate. They have all, except the original African Lodge, been formed in States in which Grand Lodges were already existing, and some of them are to be considered only clandestine and irregular even as to colored Masonry alone. And while they will not or cannot unite among themselves, we cannot step in and pick out any one and say it is better than the others, but must take their own judgment.

As this question is at present paramount, and as the time has apparently come when it must be met by our Grand Lodge, and as we desire to furnish the Craft here with all the light possible, we present extracts from Bro. Langridge's conclusions; we are prompted to do this not only because the subject is handled in a very masterly and unprejudiced manner, but because the report received the approbation of the Grand Lodge of Iowa, one of the first to take action under the—new deal.

We desire to see all the members of the Masonic family united into one fold, and here in Iowa, where we have but four colored Lodges, number-

ing in all but about sixty members, we could probably find as little evil in amalgamating, if amalgamating be an evil, as anywhere, except, perhaps, in Minnesota, where there are only about half as many. But sentiment aside, there are difficulties in the way of this consummation. The Grand Lodge to which these bodies belong is located in Missouri, the field occupied by our Mother Grand Lodge, from whom the Grand Lodge of Iowa sprang. We cannot treat with these through their Grand Lodge, without making war on her, and reversing all our action upholding the "American Doctrine." We cannot deal with them individually, because, if they leave their Grand Lodge, they must surrender their charters, and then they become simply sixty gentlemen of whose status we are ignorant, and of whom we can learn nothing, and under our Grand Lodge laws, we can neither have notice or take cognizance, unless they apply to our individual Lodges, which they have always heretofore refused to do. Or, if they establish a Grand Lodge in our borders, we cannot recognize them as regular, without reversing our action hitherto, and resigning the American ideas which have always obtained where the English and American systems of Masonry have prevailed, to take up the notions held by the continental Masons of the French or Scottish Rite in Europe; and we, individually, must confess to a far greater repugnance to doing this latter than to recognizing colored people anywhere.

* * * * *

It is a good rule in Masonry to demand the unanimous ballot, and a reason for this is that less than unanimity will destroy harmony, and it is considered better not to admit an outsider when, by so doing, a member will be displaced. The proposition of this committee proposes to reverse all this, and to admit, by a simple majority vote of Grand Lodge, to all the privileges of Masonry, including Lodge membership, at least one thousand men who are now practically profanes; or, admitting them to be Masons, non-affiliates in bad standing, so far as the Grand Lodge of Ohio is concerned. It proposes to do this contrary to its own constitution, without the form of law, and, indeed, against its own laws. It is to do it by a simple majority vote, when, if one of its own members were to become non-affiliated, even though he were the oldest, ablest, and best member in its jurisdiction, he could not again be admitted, except according to its laws, by petition, examination, report and clear ballot, all of which it proposes to do away with, in the case of these one thousand colored men. If one of its own members should join one of these colored Lodges, and afterward be admitted, without healing, into one of her own Lodges, by her laws that Lodge would be subject to arrest of charter; and yet she proposes to introduce all the members of all these clandestine Lodges, unhealed, into the body, not only of Ohio Masonry, but of that of the whole world. Can she do this? Possibly, into her own fold, she can; but, in doing it, she brings herself, as to every Grand Lodge disagreeing with her and refusing to countenance her act, into the same clandestine condition in which the body with which she fraternizes is placed—since no Mason or Masonic body can fraternize or unite with an irregular one, until it shall have been regularly healed, without receiving its taint; nor can any Grand Lodge, with any respect for consistency, continue to fel-

lowship her after she shall have done that for which they both have denounced and definitively sundered friendly relations with the Grand Lodge of Hamburg and the Grand Orient of France. The result will be, that with a large number of the Grand Lodges, among whose members and her own the most intimate social and business relations exist and must continue, she will by this action at once destroy that fraternity which not even political differences or sectional war could weaken; and every Ohio Mason, from Entered Apprentice to Knight Templar, must occupy, in the States disagreeing, exactly the same position as do the members of the bodies with which she fraternizes. Already we hear the advance notes of this. Every Masonic periodical we know of, with the exception of one, which devotes a column weekly to the subject, is opposed to the proposition, and the fires of crimination and hate are beginning to burn. And we fear that even worse things may happen. We doubt if, as yet, in any Grand Lodge, there would not be, in case of the recognition of colored Masonry, or of any other irregular organization not sufficiently strong and aggressive to make itself a source of great discomfort, danger of disruption and secession, with all its terrible following of strife and discord and Masonic war, the mere thought of which is sickening. Heart-burnings and hatreds would spring up, and all the bickerings of past years would be sweet music, compared with the harsh janglings that would then be heard.

Personally, as we said above, we desire to see the whole Masonic world united into one unbroken chain, and Masonry made a truly universal institution. But this cannot be done suddenly, nor would it be brought about by recognizing the legitimacy of colored Masonry, not even by taking the colored Lodges into the white Grand Lodges, and then having the bodies themselves remain as they are now—simply all white men in the white Lodges, and all black men in the black ones. If race prejudices make it, as the advocates of amalgamation claim, impossible now for a colored man to obtain admission into white Lodges, and keep white men from seeking initiation into the colored ones, would a mere recognition of legitimacy, or even amalgamation of Grand Lodges, change this, and elevate the black man into a higher social position, or remove objections to him which now prevail? Would it not rather tend to keep him in a powerless minority, and by depriving him of all opportunity of official position, segregate him more entirely, if possible, than he is even now? We judge this, because we are satisfied that no union but an equal one would be acceptable to the leaders of the colored organizations, and this would be no inconsiderable sacrifice on their part, as, practically, they would only retain the barren honors of past rank obtained in their own bodies, with small share in those of that into which they had merged themselves, and naturally, after a few years, they would again secede, and the effort thus prove a failure.

This question can only be settled and the change desired arrived at as all great changes take place, by the mollifying influences of time and patience. These, like the sun and the air in nature, will melt down the granites of prejudice and misapprehension, and furnish the richest and best soils for the growth of love and equality, while the upheavals of rev-

olution will only give us the blackened rocks and sharp scoria which will turn the face of nature into a desert. Better, then, make haste slowly, and be content to watch and wait. Masonry has seen and helped to bring about many changes. She is assisting the colored man now as fast as he earns the right to assistance, and will continue to do so until all he asks and desires will be brought about; but she possesses neither the jugglery nor the alchemy that can enable her to plant the seed, grow the tree, and evolve the ripened fruit in an hour.

Having drawn so largely from this report, we are, in justice to others, obliged to omit several other interesting extracts that we had marked—one other, however, which we find under the head of Minnesota:

We agree with Bro. Pierson here. Some Masonic laws and customs must be preserved, because they are customs, but because a law old enough to be considered a landmark forbids our initiating deformed or dismembered men, to say that therefore such a man cannot fill an office, borders on the ridiculous, or would be, if Masonic “lawyers” were not so much in the habit of following their fancies, till “like a road in a western forest, they dwindle to a squirrel-track, and run up a tree.” There is one fact conspicuously true in Masonic jurisprudence, and that is that it requires neither logic, reason nor common sense—providing that frequent samples we come across are to be taken as the real thing.

We return thanks for his “welcome” of the writer “into the ranks of the *working men* of the order;” our Jersey modesty forbids us copying the balance of the paragraph.

We have carefully examined the proceedings before us, and find a very important omission, to which we desire to call the attention of Grand Secretary Parvin. We do not find any mention of the *Grand Designer*. The embellishments remind one of the illuminated initial letters in the old monkish manuscripts.

M. W. Henry W. Rothert, of Keokuk, Grand Master; and R. W. T. S. Parvin, of Iowa City, Grand Secretary, were each re-elected.

“Committee on Foreign Correspondence, T. S. Parvin, Chairman.”

IDAHO, 1875.

The Proceedings of the Grand Lodge of Idaho for the year 1875 come to us in connection with a re-print of the proceedings from the organization of the Grand Lodge.

The Eighth Annual Communication was held at Boise City, December 13th, 1875.

Nine Lodges represented.

Eleven on the roll.

M. W. L. P. Mikkelson, G. M., presiding.

One Dispensation for a new Lodge issued during the year.

We note four of the decisions reported :

2. The Master-elect must first receive the Past Master's degree before he can preside, and that none can be present but actual Past Masters, not less than three.

3. That a brother cannot vouch for another, except the voucher has sat in a Lodge of Master Masons, or has been one of a committee appointed by the Master to examine the brother for whom he vouches, and then he must so state it in open Lodge.

4. That a brother who is under reprimand is not in good standing, and should not be allowed to take any part in the business of the Lodge until such reprimand has been given.

We demur to No. 3.

A. vouches to B. that C. is a Master Mason in good standing, each being present, B. then has the right to vouch in his Lodge for C.

Of the eleven decisions reported the committee and the Grand Lodge concurred in but one, and that one was, that "a Lodge under dispensation cannot elect officers, nor can they adopt by-laws."

The Committee on Jurisprudence further reported :

Your committee most earnestly call the attention of Grand Masters and Masters and Wardens of subordinate Lodges to the very severe penalty pronounced upon those guilty of disobeying a summons, and urge them never to resort to issuing summonses except upon the most important occasions and when it is absolutely necessary that members should be present.

We recommend the use of notifications upon ordinary occasions. The summons has been used too freely, and upon occasions when it was unnecessary. Complaints have been made, and your committee feel it necessary to call the attention of the Grand Lodge to this matter.

The receipts of the Grand Secretary's office for the year were \$4,355.45.

The Grand Lodge is eight years old and has an Orphan Fund of \$2,987.44.

In his address the Grand Master animadverted on the vices of

profanity, intemperance and gambling, the committee to which the matter was referred, reported :

We have had the same under consideration, and cheerfully coincide with the views of the Grand Master; and, while we admit that these vices prevail to a great extent in our jurisdiction, we are of the opinion that, were the honored lights of the craft—brothers high, not only in the mysteries of Masonry, but also in official positions, both grand and subordinate—to set the proper example, and by a daily practice of the same, that it would have a lasting benefit upon, not only the Craft, but also upon society at large, thereby making it unnecessary for Grand Masters to annually refer to these vices in their communications to the Grand Lodge.

To “one up a tree” the foregoing would have the appearance of a—lick back.

A resolution was adopted providing for the appointment of a committee on Foreign Correspondence—hereafter we may expect a report.

M.· W.· J. W. Griffin was elected Grand Master; and

R.· W.· Charles Himrod, Grand Secretary, each of Boise City.

Bro. O. H. Purdy, of Silver City, is Chairman of the Committee on Foreign Correspondence.

INDIAN TERRITORY, 1875.

The First Annual Communication of the Grand Lodge of the Indian Territory was held at Eufaula, Creek Nation, September 7th, 1875.

Three Lodges were represented.

Four on the roll.

M.· W.· G. McPherson, G.· M.·, presiding.

At the time of the organization of the Grand Body there were six Lodges in the Territory, three of them participated and one has since sent in its adhesion, the other two hold aloof; the Grand Master thinks “some decisive action with regard to them” should be taken. He says:

I would suggest that a brief space of time be given them to make returns to the Grand Secretary, failing in which it will be the imperative duty of the Grand Master to arrest their charters.

Go slow, is a mighty good motto. We know of no law that compels a Lodge to change its obedience without its consent. Grand

Lodges that have hitherto regarded the Territory as vacant, will of course if they recognize the Grand Lodge refrain from granting charters or dispensations for new Lodges within the jurisdiction claimed.

A body asking recognition for itself had better wait until assured of its own status, before undertaking the coercion business.

In connection with this matter we may remark, that our Grand Lodges are too apt to recognize newly formed bodies without due examination.

Two Dispensations for new Lodges were issued during the year.

Of the Lodges in the Indian Territory three are in the Choctaw Nation, and one each in the Creek, Cherokee and Chickasaw, with an aggregate membership of one hundred and thirty-one.

The Committee on Foreign Correspondence submitted an "excuse" for not presenting a report:

2d. Your committee being Missionaries, having extensive and destitute fields of labor, cannot, without materially neglecting their high duties prepare such a Report as would be just to themselves and creditable to the M. W. Grand Lodge of the Indian Territory.

One of the Rev. Brothers contemplating a removal, a resolution was adopted in which occurs: "that we cordially commend him to the brethren amongst whom he may cast his lot, as an earnest *whole-souled Christian* and Mason."

We italicise.

In the address of the Rev. Bro. Grand Orator, we find:

The entire system of Free or Speculative Masonry is contained in the Bible. The Bible is the Mason's "Great Light," it is his "Polar Star," his "Chart," his "Book of the Law," his "Constitution;" without the Bible there is no Masonry. The Bible is the whole of Masonry.

We also find:

Then Bro. H. F. Buckner, Grand Chaplain, delivered a lecture on the Divine Inspiration of the Holy Scriptures, evincing much thought and great care in its preparation, and presented his proofs in such a logical manner as to convince the most skeptical.

From the tenor of the extracts presented and of the proceedings, we fear that our brethren in the Indian Territory are on the wrong track.

Masonry has been one of the great agents in the amelioration of the condition of man in past ages, and we can see no particular objection to the Missionaries using it to better the condition of the Indian Nation, except the great danger of sectarianism.

M. . W. . G. McPherson was re-elected Grand Master ; and

R. . W. . R. P. Jones was elected Grand Secretary, each of Caddo.

Bro. G. B. Hester, of Boggy Depot, Chairman Committee on Foreign Correspondence.

KENTUCKY, 1875.

The Seventy-sixth Annual Communication of the Grand Lodge of Kentucky was held at Louisville, October 19th, 1875.

Four hundred and sixteen Lodges represented.

Five hundred and sixty-eight on the roll.

M. . W. . H. Bostwick, G. . M. ., presiding.

Nine Dispensations for new Lodges issued during the year.

The address of the Grand Master was brief, and mainly devoted to his official acts. We notice one matter of interest—he announced that :

Notwithstanding the munificent donation of \$78,000 to the Endowment Fund of the Widows' and Orphans' Home, we still have a considerable balance in the treasury.

A severe storm visited Louisville in June, 1875, and the Widows' and Orphans' Home was so damaged that it will require upwards of \$25,000 to repair.

The following, reported by the Committee on Jurisprudence, was adopted :

Resolved, That the Worshipful Master of a Lodge working under dispensation is entitled to the honorary degree of Past Master.

It is a new feature to us, that a Grand Master has power or authority to make Past Masters ; such power is a legitimate deduction from the resolutions.

A proposed amendment to the Constitution, looking to a reduction in the number of representatives to the Grand Lodge, was laid over until the next session.

The report on Foreign Correspondence, embracing a review

of forty-three Grand Lodges, was presented by P. : G. : M. : Thomas Todd, and is worthy of the Grand Lodge of Kentucky.

Quoting the Arkansas decision that a brother suspended for the non-payment of dues only, "is merely a Mason at large, *and other Masons are not debarred from holding Masonic intercourse with him,*" says :

We are sorry to see that the view of the committee was adopted by the Grand Lodge. In this jurisdiction a "suspended brother is, from the time of his suspension, debarred from all the rights and privileges of a Mason. He cannot visit a Lodge, *nor be admitted to Masonic intercourse outside of the Lodge with its members.*"

The same in this jurisdiction. Suspension—no difference what the cause—is, during its continuance, Masonic death. In this jurisdiction we do not suspend for the non-payment of dues only ; we simply deprive the party of Lodge membership and its attendant disabilities.

M. : W. : John H. Leathers was elected Grand Master ; and R. : W. : John M. Todd, Grand Secretary, each of Louisville.

Bro. Thomas Todd, of —, Chairman Committee on Foreign Correspondence.

KANSAS, 1875.

The Twentieth Annual Communication of the Grand Lodge of Kansas was held at Topeka, October 21st, 1875.

Ninety-nine Lodges represented.

One hundred and fifty-six on the roll.

M. : W. : Owen Bassett, G. : M. :, presiding.

Five Dispensations for new Lodges were issued during the year.

We present an extract from the address of the Grand Master :

Pseudo Masonry exists in this and many other Grand Lodge jurisdictions, and the claims of the so-called colored Lodges are attracting attention not only on this, but also on the other side of the Atlantic. Neither the interests of Masonry nor of true humanity required the organization of those societies, for the American Grand Lodges wage no war of race or sect or condition ; all are alike welcome, subject to the restrictions common to all men, hence affiliation in a colored Lodge may be considered merely a matter of choice on the part of him who of his own free will and accord enters its portals. No reference would be made at this time to this subject but for the fact that strenuous efforts are being made for their recognition as Masons, with a fair prospect of success in

some of the European Grand Lodges; nor would this fact alone give cause for alarm: the danger lies in the subversion of the well settled and well recognized law existing without dissent among the American Grand Lodges, of exclusive *territorial* jurisdiction. It is not necessary, however, to turn aside and weep rhetorical tears, for the Masonic society is not doomed, nor does it stand on the brink of dissolution; there is a moral, numerical and intellectual strength in the Grand Lodges on the Western continent sufficient to conduct this controversy according to common Masonic intercourse, and without violence to truth and reason; yet it is to be regretted that a subject so fruitful of discord could not have been permitted to remain forever in obscurity.

Of the decisions reported we note:

19. By the law of the land one neglecting to provide for his family is guilty of a misdemeanor, and such neglect is an offense against Masonry, and may be punished.

23. A Lodge should not assume the obligation of an endorser, but if by resolution a Lodge has undertaken such a risk, it is morally though not legally bound, and an assessment on the members of a Lodge to meet such an engagement cannot be enforced.

24. Jurisdiction for the trial of one charged with an offense against Masonry may be in one of three Lodges. First, in the Lodge of which the offender is a member; second, in the Lodge where the offender resides or may be found; and third, in the Lodge within whose territory the offense was committed.

26. It is not proper for a Lodge or its members to pass resolutions commendatory or otherwise of the Worshipful Master, nor is it proper for a Lodge or its members to enter into an investigation of any charges against the Master; such inquiries should always be under the direction of the Grand Master or Grand Lodge.

29. A petitioner for membership is required to surrender his demit, if he has one, and having acquired membership, if for any cause he has retained his demit, he should surrender it, and if on reasonable demand he refuses, he may be disciplined therefor, and should be denied demission until such demand is complied with.

31. The comity of Grand Lodges requires each to recognize the acts of every other, provided good faith is maintained, the ancient landmarks not infringed, and the territorial jurisdiction of another is not invaded, and within these limits full faith and credit must be given to the acts of each Lodge, conforming to local regulations, not only by Grand Lodges, but by every Lodge, whether of the same or another Grand Jurisdiction.

Bro. John H. Brown presented a Report on Foreign Correspondence, covering one hundred and thirty-seven pages, in which he reviews, in his usual felicitous style, the proceedings of forty-five Grand Lodges,—Minnesota for 1875 included. Under the head of Colorado, he says:

Is it true that any body of *Freemasons* can be found in this country,

which will solemnly declare that the non-payment of dues is a crime, and that, too, when from our civil codes every law treating indebtedness unattended by fraud as a crime, has been expunged? We hope not. We trust that Masonry will not return to the civil laws of the last century, in order to find remedies for the non-payment of Lodge dues.

Under the head of District of Columbia we find :

Neither tawdry finery nor blazing jewels will cover up a vicious life or supplement an empty head. While genius disdains ornament, the man of understanding avoids everything which contributes to arouse attention or attract the vulgar gaze. Years ago, an eminent critic well said, the wearing of jewelry was a relic of barbarism, and reflecting men do not dissent from his judgment. Masonic jewels were intended for use in Lodges, not to be worn over heartless breasts, not to be pictured on placards nor mounted on sign-boards. Masons profess to despise mere show and sham. If they hope to gain respect for their pretensions, if they wish to leave an ineffaceable impress of their principles upon the age—an age far too remarkable for blare, glitter and social fictions—they will discontinue every practice which militates against those principles or in the least tends to lessen the respect that will be secured if in their integrity they be maintained.

Brethren, read the following extract, and reflect upon the suggestions. Under the head of Georgia he says :

Yes, were Lodges managed in an enlightened way, were they made what we are sure they were intended to be, places of thorough culture, the subject of affiliation would cease to invite discussion or call for legislation. So long as the mere barren forms of opening, closing and routine, constitute the staple of Lodge-work, few but the most enthusiastic will be regular in their attendance or promptly pay dues. Let the liberal sciences, again and again mentioned in the rituals and works peculiar to the Craft, once more gain their former pre-eminence in the Lodge; let men competent to discourse thereon be chosen to fill the chairs, and Lodges will be crowded by those anxious to learn that they in turn may gain place and diffuse light. Unproductive formulas will not satiate hungry souls; initiation, passing and raising without exhaustive instruction, will only provoke the inquiry, what is the worth of all this? and compel those who desire to advance to seek the means therefor in more generous halls.

Of our report he says :

Past Grand Master A. T. C. Pierson presented the Report on Correspondence, embracing a review of the proceedings of forty-two Grand Lodges. As usual, his pen is racy, sometimes sharp, sometimes rollicking, but leaves behind no venom. Kansas receives fraternal mention under the head of "Addenda." Why there, we ask? Our Proceedings were out in good time and duly mailed to your Grand Secretary. It may be, Bro. Pierson, following the Horatian rule, writes his report and lays it away, at least portions of it, to improve by age.

We "rise to explain."

It is our custom, pencil in hand, to examine the copies of Grand Lodge proceedings as soon as received, marking passages here and there, as we proceed, making marginal notes where we think of commenting, and then laying the book aside until we pull off coat, roll up sleeves and go to work. When the time comes to print, we look over the proceedings received and prepare page 1, so the first is prepared last or in the middle.

A little bird whispered in our ear that *all* of the brethren in the jurisdiction did not read our reports, and even insinuated that there was *occasionally* to be found a Worshipful Master that had not time to read, and we—may as well out with it—actually came across a Master of a Lodge who knew nothing about reports on Foreign Correspondence, never looked over a copy of the proceedings.

We cogitated. Here the Grand Lodge was paying a considerable amount of money, yearly, for the preparation and printing of a report, which was, after all, read by comparatively few members of the Grand Lodge even. Does it pay? Is it worth the time and expense? What can be done to draw attention and induce reading?

We thought of a plan, and proceeded to put it in practice as an experiment: print the report before the annual session, and circulate copies among the members.

During the annual session, which lasts two or three or more days, the representatives are exclusively engaged with Masonic matters; during a lull in the business, they are apt to open a copy of the report,—we have known parties to read in church even during sermon time,—the eye rests upon a decision; a funny extract; a scrap of Masonic history; a story; an application of law; a verse of poetry; one of Corson's jokes; a selection from one of Brown's or Henderson's sermons; a case, similar to one in his own Lodge that is undetermined; an incident of charity; the objects, the demands, the advantages, the results of our rites in different localities, presented in an eloquent extract and in a phase or language different from that heretofore seen; the attention is aroused, and although the next article may be a dry disquisition upon, to him, an uninteresting matter, but as

variety is disclosed, he will continue his examination, surprised that he has neglected such reports in the past, and resolve for the future.

Thus far the printing in advance has proved a success; and as Kansas was not received when the first manuscript was put in the hands of the printer, it, Kansas, appeared that year in the Addenda.

Are you answered, Bro. Brown?

For the present, at least, we have got through with the whisky question. Bro. Brown pitches into us because we said that "we have known very excellent men—and Masons—who were proprietors of hotels, where liquors of all kinds were sold on draught." And another good brother pitches into us for saying that "we believe the whole category of fermented liquors are poisonous to the human system," etc., etc. We believe so still, and won't back out of either proposition.

But Bro. Brown does not notice our inquiry, why it should be a penal offense to keep a saloon, but not penal to keep a hotel or drug store where liquors are sold on draught?

Again, if penal to sell, why not to manufacture?

"Consistency, thou art a jewel."

M.·. W.·. Isaac B. Sharpe, of Wyandotte, was elected Grand Master; and

R.·. W.·. John H. Brown, of Leavenworth, re-elected Grand Secretary, and is also the Committee on Foreign Correspondence.

LOUISIANA, 1876.

The Sixty-fourth Annual Communication of the Grand Lodge of Louisiana was held at New Orleans, February 14th, 1876.

Seventy-two Lodges represented.

Two hundred and twenty-one on the roll.

M.·. W.·. John Graham Fleming, G.·. M.·., presiding.

One Dispensation for a new Lodge issued during the year.

Among the decisions reported by the Grand Master, we note:

A guilty brother may escape trial, and an innocent one might be convicted, but if it is known or even alleged by credible parties that a brother is guilty of any violation of the laws of the land, of the order, or of morality, he should be tried by his own or some other Lodge, no matter whether he is criminally prosecuted by others or not.

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I decided that the taking of a note from a Secretary or Treasurer of a Lodge for money which they have, without authority, taken from the funds of the Lodge and appropriated to their own use, was masonically a nullity, and that in such a case the brother so offending was still amenable to trial. Several instances of this kind have occurred within the past few years, and I look upon it as being masonically wrong for a Lodge to compromise an act of that kind in that way; and, I believe, that it is an evil that will rapidly increase by such encouragement. When any brother entrusted with the funds of a Masonic institution goes so far as to apply them to his own use, without permission from proper authority, I think the duty of the Lodge is plain, and that it is to try him then and there, and not make it an ordinary business transaction by accepting his note.

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A brother Mason is just as much bound to obey a summons from another Lodge as he is one from his own; and that if he cannot obey it, he must give a satisfactory excuse to the W. . Master of the Lodge from which the summons emanates.

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That no brother Mason has a right to protest against the ruling of the Grand Master, or the enactments of the Grand Lodge. His only right is that of appeal, and his duty, in the meantime, is to submit and obey.

The following recommendations to W. . Masters presiding at trials is worthy of re-production :

When the Scythian sage laughed at Solon, for thinking that he could frame a code of written laws that would not be in all respects like a cobweb, to be broken through by the rich and powerful, whilst they would only hold and entangle the weak; Plutarch says he was nearer right than Solon; and few and simple as the laws of Masonry are, I regret to see the efforts that are sometimes made to evade and distort them, and the little effort that is made, especially by Masters of Lodges, to understand and enforce them aright.

When a brother is on trial, and in his defense, either himself, or through his representative, sets up or resorts to quibbling technicalities, and sophistical arguments to secure his acquittal, it should be made the duty of the W. . Masters to prevent or prohibit such action. It should be made his imperative duty to expound the true law, and when unsound ones are introduced, to disabuse the minds of the members of his Lodge of any impressions made by them.

* * * * *

The W. . Master should rule out hearsay evidence, or any evidence that is irrelevant to the point at issue, or unconnected with the charge, no matter whether it be for, or against the accused; but, he should allow all latitude necessary to fully elicit the truth, and the whole truth. He should remember that whilst there is something more than *accusation* necessary to secure conviction, there is also something more than *denial* required to establish innocence and procure acquittal; and that pleas of ignorance are a dangerous foundation for a verdict favorable to the accused. He should charge the brethren against the influences of prejudice or partiality in those

cases where either are likely to exercise any influence, and that the laws of Masonry are based upon the principles of Truth, Justice and Morality; that they are intended to curb the rich and the great, and to protect the weak and innocent. He should instruct them that there is no length or amount of service that a brother may have rendered, nor no position so high in Masonry that secures to a brother the right to violate its laws, or that should be offered in mitigation of his offense or punishment, if he is really guilty. The **BROAD MANTLE** of Masonic **CHARITY** should be used for nobler purposes than that of shielding offenders from deserved punishment. We are powerful, but we are not sufficiently so to bid defiance to the world by claiming to be a strictly moral institution, and, through our charity towards each other, to shielding immorality.

Under the head of Ohio, relative to its proposed action on the Negro Question, he says :

The colored Lodges of Ohio are clandestine, and enough has been written upon that subject, and sufficient facts elicited from the records of the Grand Lodges of Massachusetts and England, to place that question beyond the possibility of a doubt in the mind of any intelligent and impartial man; and since they are clandestine, I cannot see why they should be admitted, because they are colored, or because they are numerous and have assumed the title of Grand. We do not as Masons, interfere with the lives, or liberties, or happiness of any one, nor is it either our duty, or our privilege to legislate for any special class—sectarian, national, political or shade of color; and as there is nothing in the Masonic code of any Grand Lodge that debars a colored man from admission to our mysteries, I cannot but look upon it as being wrong for any Grand Lodge to legislate whole bodies into our Fraternity, or even an individual, until he has first been admitted at the working door of a regularly constituted Lodge.

I know not what influences may be at work in Ohio, but I have very credible information that high State office, even the highest, has been proposed to prominent Masons in this jurisdiction by influential colored men, claiming to be Masons, as a reward for a similar recognition here; but, as yet, there has not been found any one reckless enough to hazard his own Masonic reputation or imperil the welfare of the Fraternity, by making such a proposition before this Grand Lodge.

It is only necessary to refer to the history of Prince Hall Lodge of Massachusetts, and the records of the Grand Lodge of England, to find the most undeniable proof that these pseudo Masons have no legitimate standing; and if they are to be admitted on the ground that "all men are born free and equal," why not be entirely consistent and admit all clandestines, regardless of color, and even other secret societies, if they will only change their name and induce a *willing* committee to proclaim that their work and ceremonies, and means of recognition, are the same as ours?

Then let us go further, and so far as we are concerned, overturn the moral laws of society and the civil laws of the land, by claiming that

children born of adultery or concubinage have equal hereditary and legal rights with those born in wedlock, and that marriage is a useless ceremony.

If philanthropy is the spirit, and the only spirit at the bottom of this movement, then the leaders of it, both in France and Ohio, are pursuing a very unwise course. If there is any prejudice against the colored man, it can be abolished sooner and more effectually by legal and conciliatory than by illegal and coercive measures. Let the colored man alone, so far as Masonry is concerned, to work out his own destiny and standing in society, and the day will no doubt come that in this country he can, as he does now in England and France, enter our Fraternity by virtue of his merit and intelligence, and by being made a Mason *in a legally constituted constituent Lodge*, which, in my opinion, is the only body that can legally make him one.

In 1870, the Grand Lodge adopted the life-membership policy, by remitting the dues of all those who had been contributing members for not less than fifteen years. The experiment has not worked as well as was anticipated. The total life members number 594, and the active members 6162.

A very large amount of routine business was transacted.

A Report on Foreign Correspondence, covering 204 pages, and embracing a review of forty-three American and divers Foreign Grand Bodies, was presented by Bro. Wm. R. Whitaker. Minnesota receives a kindly notice.

Our Southern brethren are watching the progress of the Negro Question with great interest. We must say, that thus far, in our examination of the proceedings, we have not found a paragraph that a reasonable brother could take exception to. The question is treated fairly and Masonically, and if there is any prejudice it is not discernible in the reports. Bro. Whitaker devotes considerable space to the subject, and quotes freely the views he finds expressed in the various jurisdictions, and does not discriminate, but gives each side a fair show.

As he does for others, so we will do for him. He says:

We find that several Grand Bodies with whom we are not on terms of fraternal intercourse, such as the Grand Lodge of Hamburg, the Grand Orient of Peru, the Grand Orient of the Dominican Republic, the Grand Orient of Hungary, and the German Grand Lodge League, are reported to have recognized these clandestine bodies, organized in opposition to Masonic law within the jurisdiction of Grand Lodges of the United States. Grand Master Battin suggests that these clandestine bodies are recognized as Masonic "by Grand Lodges of respectability abroad," and treats the whole subject as though an opposition existed among the Fraternity in the United States to conferring the degrees on men of color because of their

color, and advocates their admission by the wholesale—when they have received the degrees, if they have received them at all, irregularly and in violation of our law. He says “he is aware of the prejudice against the African race.” He is too good a Mason, knows too much of the history of Masonry in America, and of the condition of our regulations, to imagine for an instant, that the objection on the part of American Masons to these bodies styling themselves Colored Grand Lodges arises on account of color. He knows that our lodge doors are not closed to worthy applicants, no matter what may be their complexion. Good men and true, whose presence will not disturb the harmony of a Masonic body, can knock at our portals and be admitted. He goes too far when he says that whether a man comes from Africa, Carolina, Hindoostan, Arabia, or the “sunny fields of France,” if he is a Mason he should be admitted into our Lodges. We fancy that a Mason from the “sunny fields of France” would find some difficulty in passing the doors of any Masonic Lodge in Grand Master Battin’s own jurisdiction; but he is perfectly right if he means “that all Masons in the character of Masons stand upon the most perfect equality.” And he is equally correct in stating “that at present in our own country we cannot recognize Masons receiving light in colored Lodges.”

We cannot afford to break down a great Masonic principle even in the “centennial year,” for the purpose of carrying out the purposes of Grand Master Battin and his committee.

Quoting the remarks of the Grand Master of Pennsylvania, in which he objects to “the printing and publishing of any of the proceedings of Lodges without the permission of proper Masonic authority,” Bro. Whitaker says:

We believe the Grand Master is right in the premises, and that the difficulty that he complains of, prevails more on account of the ambition of Masons elected to office to have their names appear in the public prints than from any real desire to violate Masonic rules. This petty personal vanity can do no one any good, and certainly operates to make our institution altogether too public. We do not need to parade it before the profane. It is strong enough. We do not need to proselyte. When we are compelled to advertise, in order to strengthen our membership in numbers, it will be time for us to vote for a dissolution of the Fraternity.

The Grand Lodge of New Brunswick, following in the footsteps of two or three Grand Lodges on this side of the line, adopted a resolution “making the production of a Grand Lodge certificate a pre-requisite for examination” of visitors. On this, Bro. Whitaker says:

If one is a Mason and can so prove himself, he ought to receive Masonic courtesy. We are well aware of the European practice with reference to certificates, a practice of comparatively modern date, and evidently introduced to favor Masons, not qualified by knowledge of our work, to prove

themselves to be such. To strengthen Masonry in Europe, the practice has existed for a long time to make members of those whose influence outside of the Fraternity would be valuable in maintaining the standing of the institution in the midst of powerful and aggressive opposition. Persons of rank and influence in the political world have undoubtedly often received our degrees in the old countries, because of their exalted personal and influential political position. It was not expected, when some of these men had an opportunity to see the light whereby Masons work, that they would qualify themselves as active laborers in our quarries; and to insure their recognition among the Craft, diplomas were issued. In North America no necessity existed for any "traveling papers." We admit no one to our Lodges, as a rule, who cannot prove his Masonic standing. It is, at all events, a great injustice to compel a Masonic traveler to produce documentary evidence of his possession of the degrees, when he can thoroughly satisfy the Lodge, at whose door he knocks, of his right to enter. The right of visitation is an important one, and the restrictions now thrown about it are sufficient to preserve peace, harmony and the sacred character of our bodies. The right to ask Masonic aid may be of the utmost consequence to a brother, who has no certificate of good Masonic character about his person. The latter right is one on which he can insist, and its denial is a violation of Masonic law. We urge fraternally, but most earnestly, upon our New Brunswick brethren that they recede from their position in this matter.

M.·. W.·. John G. Fleming, Grand Master; and

R.·. W.·. J. C. Batchelor, M. D., Grand Secretary, were each re-elected.

Bro. G. H. Braughn, Chairman Committee on Foreign Correspondence. Each of the three foregoing brethren is a resident of New Orleans.

MAINE, 1876.

The Fifty-seventh Annual Communication of the Grand Lodge of Maine was held at Portland, May 2, 1876.

One hundred and fifty-six Lodges represented.

One hundred and seventy-four on the roll.

M.·. W.·. Albert Moore, G.·. M.·., presiding.

Four Dispensations for new Lodges issued during the year.

Among the decisions reported, we note:

2. Color is no bar to receiving the degrees in Masonry; to be free-born is requisite.

9. A Lodge should not receive a petition from a man who cannot write his name, but makes his mark. An inability to write involves an inability to read writing, hence he could not know what he signed, and therefore could not petition intelligently.

17. Suspension for non-payment of dues involves the loss of membership only, but leaves the brother in the enjoyment of the rights and benefits of Masonry. On being reinstated, he should pay his dues assessed during suspension. Suspension for unmasonic conduct involves the loss of all the rights and benefits of Masonry—so that, on being restored, he should not be subjected to dues during suspension.

21. *Ques.* Our Lodge wish to have a public holiday—will you grant the privilege? Also, can we appropriate the funds of the Lodge for the same?

Ans. Can conceive of no case in which a Dispensation would be granted except for purely Masonic purposes; and in no case can the Lodge fund be devoted to such use.

The Grand Master last year reported an “alleged attempt to influence members of a jury, in the trial of a cause by a party, by allusions to Masonry.” The case had excited considerable attention, having been extensively published and criticized in the newspapers. The committee to which the matter was referred, quote from the remarks of counsel, and say :

If such was the design, it deserves the severest punishment, as it was a perversion of Masonry of the grossest character, and the most dangerous in its tendency.

If it was not so designed, the injury to Masonry is scarcely less, as those who looked on may well have supposed that it was designed. The allusion was utterly wrong, and cannot be justified, whatever may have been the cause of it.

If Masons are allowed to carry the institution into courts of justice to influence proceedings there, it at once becomes dangerous in the highest degree, and as the counsel said, it is *doomed*, and, moreover, every true Mason will add, it *ought* to be doomed.

We say right here, that if we had been Grand Master of Maine, that we would have suspended the party, and taken pains to have given as much publicity to the act as had been given to the report of the trial.

In this jurisdiction we have a law against making Masons of either “madmen or fools.”

Not the least interesting feature in the proceedings is the Reports of the District Deputies. One of them reports :

After five hours’ drive in getting twelve miles through drifting snow, in a blinding storm, I arrived at Phillips, with both ears white, and was glad to find that the W. . M. . had postponed the meeting of Blue Mountain Lodge until the next afternoon, at which time I witnessed work on the third degree, which was done in a very creditable manner, and I am satisfied with the material used on that occasion, for a candidate who will come in such intense weather, eight miles—the last three, by compulsion, on

foot—and at the expense of a frozen face, has zeal sufficient for a whole Lodge of Masons.

Bro. J. H. Drummond presented a Report on Foreign Correspondence, covering 143 pages, and embracing a review of forty-nine Grand Lodges, eight of them—including Minnesota—for two years.

We never could understand how it was that Bro. Abell, Grand Secretary of California, was enabled to report, at each session of the Grand Lodge, that all of the subordinates had made returns and paid dues. Bro. Drummond explains the matter :

The Grand Secretary says that that fact has become chronic in that State, “in consequence, perhaps, of the persistent obstinacy of the Grand Secretary, who rather prefers to have the laws complied with.” “Persistent obstinacy” is good, but does not meet the case: “obstinate persistence” comes nearer the mark. To be sure, we have never fully credited the rumor that Bro. A., when the returns do not come in time, goes for them in person, and sits down on the Secretary’s door step and refuses to go in or away until the returns are forthcoming; but we *have* supposed that the rumor arose from the general belief in that State that he would do all that if the returns did not come; and so the coon comes down without waiting to be shot!

Under the head of Canada, relative to “blank ballots,” he says :

But a blank is not a vote, and even if it could be considered as “a vote thrown against the successful candidate,” it is an *illegal* vote. It says virtually, I object *to electing anybody*; but the by-laws say there *shall* be an election; hence if construed as a vote it is an illegal one. Suppose one not a member should be unanimously elected Master, must not the presiding officer declare the election void? Votes for persons ineligible must be thrown out as void, and so must blanks. The opposite doctrine would lead to confusion.

On the matter of “objection” after election, he says, under the head of District of Columbia :

Our fundamental law is, that no one shall be made a Mason in a Lodge without the unanimous consent of the members who choose to act in the matter. If any one dissents, he has the right to express his dissent without its being known who dissents. A convenient mode of doing this in this way, is by the secret ballot, though formerly it was done by a show of hands. But this *môde* of expressing the sentiments of the members has no exclusive power in it, and does not foreclose any one who may not be present. Such election confers no vested rights. It is the mere assent of those present when the vote is taken, in effect declaring that *they* are willing the candidate should be made a Mason. But one not present does not consent, or one present changes his mind, and goes to the Master and objects. He has that right, and moreover is entitled to be protected in it,

and have the veil of secrecy thrown over his objection, precisely as if he had done it by ballot. He expresses *orally* what he might have expressed *by ballot*. Hence it follows that the force of the oral objection is the same as of an objection by ballot, and is neither more nor less than a rejection.

In Maine, a visitor is required to present a Grand Lodge certificate—diploma—as a pre-requisite for examination. Bro. Drummond explains :

They are to show that the Lodge, in which the holder was made, was a *regular* Lodge, only this, and nothing more; the examination is just as full and complete as if he had none; and in these days of clandestine Lodges, this precaution we hold to be a wise one, and a practical carrying out of the fifteenth charge to a Master at his installation, "that no visitors shall be received into your Lodge without due examination, and *producing proper vouchers of their having been initiated in a regular Lodge.*"

Nine pages of the Report are devoted to "colored Masonry." We present an extract :

Upon a most thorough and careful examination, with an anxiety to arrive at the truth, but with an earnest wish, which we do not hesitate to avow, that the irregularities in these organizations might be found to be of so purely technical a character that they might be healed by legislation, and the universality of Masonry demonstrated in a signal manner, we can come to no other conclusion than that they are irregular and must be held to be clandestine.

But it is said that they maintain the same principles, have the same forms and ceremonies, and practice the same Masonry that we practice, and in the same manner in which we practice it; and why not then heal them, as has been done in other cases, in which the parties healed were held to be equally clandestine? To this (if it is true) one answer is, that *they are not ready*. Should we heal the "Nationals" or the "Independents?" Although there may be some States in which this question does not arise, yet no policy must be adopted in this matter which is not a general one, and while there are two rival organizations, they are not ready to present this question.

But beyond this, there is another difficulty, which another generation will remove: many of the members of the colored Lodges are not *free born*. It is true that in 1813, the Grand Lodge of England struck out "*free born*" and inserted "*free man*." But in America, it is a landmark, that no one can be made a Mason unless he is *free born*. There may be no reason whatever why a free *man*, though not free *born*, may not be made a Mason; but that does not signify, as long as the law is otherwise, and we cannot see how this difficulty can be removed save by time.

We cannot see, therefore, that the Masons of to-day can do anything of the character proposed by the Grand Lodge of Ohio, or that they are called upon to recognize, or that they *can* recognize, without a violation of the landmarks of Masonry, the organizations to which the resolutions of that Grand Lodge relate.

Under the head of Minnesota, 1876, he says :

This Grand Lodge closed its session on the *thirteenth* of January, and Bro. Pierson, who was elected Grand Secretary, gives earnest as to the promptness with which his duties will be performed, by "getting out" the proceedings in time to place a copy in our hands on the *fourth* of February! The pamphlet contains 214 pages. We trust that we shall not be deemed impertinent in recommending this example of Bro. Pierson to those Grand Secretaries who take three times as many *months*, as he did *weeks*, to do the same thing. We have for three years made a record of the date of receiving the various proceedings, and those figures measure the energy of Grand Secretaries with great accuracy.

We have no disposition to interpose our poniard to Bro. Drummond's double-edged claymore, but yet we are not satisfied that "exclusive jurisdiction was claimed as early as 1782." We are not sure that we have the document alluded to, but will find it, if possible. 1792 is early enough, so far as the "Colored Question" is concerned

"Not to our knowledge"—we will try and refresh your memory, Bro. Drummond, but not now, for want of space.

M.: W.: Albert Moore, of North Anson, Grand Master; and

R.: W.: Ira Berry, of Portland, Grand Secretary, were each re-elected.

Bro. J. H. Drummond, of Portland, Chairman Committee on Foreign Correspondence.

MASSACHUSETTS, 1875.

The One Hundred and Forty-second Annual Communication of the Grand Lodge of Massachusetts was held at Boston, December 8th, 1875.

One hundred and fifty Lodges represented.

M.: W.: Percival L. Everett, G.: M.:, presiding.

Five Dispensations for new Lodges were issued during the year.

The Committee on Charity reported disbursements amounting to \$1,900, among the applications made to the committee were for assistance "in paying mortgages, publishing books, securing patent rights, and introducing a valuable tooth powder."

The Grand Lodge of Massachusetts adheres to the old custom of quarterly meetings, at which most of the business matters are attended to, at the Annual Communication the officers are elected,

and on St. John's day—December 27—they are installed, after which comes the banquet.

In the old charters the Lodges were enjoined to celebrate the festival of St. John, a custom which has become almost obsolete in these latter days, but we believe that the brethren would find it to their advantage everywhere to revive the old custom.

The pamphlet before us contains the proceedings had at the banquet December, 1875—the speeches are given in full and contain much Masonic historical matter of great interest.

The Territory of Massachusetts is divided into eighteen Masonic Districts, each in charge of a District Deputy Grand Master, each of whom are required to make an annual written report to the Grand Master, these reports are an interesting feature in the printed proceedings.

Massachusetts has two Lodges working under her authority in Valparaiso, styled the Chili District, and one in Shanghai, in the China District.

No Report on Foreign Correspondence.

M. . W. . Percival L. Everett, Grand Master ; and

R. . W. . Charles H. Titus, Grand Secretary, each of Boston, were re-elected.

MARYLAND, 1876.

We are in receipt of the proceedings of the Semi-Annual Communication of the Grand Lodge of Maryland held at Baltimore, May 9th, 1876.

Seventy-two Lodges represented.

One hundred and seventy-two on the roll.

R. . W. . Chas. E. Hayward, S. . G. . W. ., presiding.

The address of the Grand Master—whose absence was occasioned by being the Commissioner of Maryland at the Centennial Exhibition—was read by the Junior Grand Warden.

The Grand Lodge, after a long struggle, has succeeded in paying off the floating indebtedness, incident to the building of a Temple in Baltimore, and getting its finances in such condition as to be able "to meet any obligation it may now please to incur."

The Grand Master related a pleasing incident exemplifying the good offices of Masonry :

Among the many persons who apply for aid to the Grand Master, under the impression that he has an inexhaustable treasury at his command, was a lady, the widow of a Master Mason, who was not only in great need of pecuniary assistance, but whose still greater trouble grew out of her separation from her son, a lad of some twelve years old, perhaps, who, in the chances of the times, had been taken from her, and was residing in a remote district of Louisiana, where he was represented to be in a pitiable condition.

The Grand Master wrote a statement of the case to the Grand Master of Louisiana enclosing the widow's address; a long time elapsed, hope had almost died out, "when one day the lady appeared, as happy a woman as the Grand Master had ever seen, in his office;—and her boy was at her side."

She had come to thank the Masons for the blessing they had bestowed on her in restoring him. The rest of the story is soon told: the Grand Master of Louisiana had, after a good deal of difficulty, found the child, whose condition was fully as destitute as the mother had described, in a remote part of the State, had employed the agency of the nearest Lodge, and in due time the little fellow, "ragged and bare" almost, was sent to New Orleans; here the Grand Master clothed him respectably and furnished him with a through ticket to Baltimore, and the money for his expenses on the road; and in a day or two after his arrival here the Grand Master received a letter from his M.: W.: brother in Louisiana, speaking in the most gratifying manner of the bright intelligence of the waif thus restored to a happy mother. This anecdote of Masonry would be imperfect were the name of the Grand Master of Louisiana not to be mentioned. It is M.: W.: John G. Fleming.

The following was adopted:

Resolved, That the subordinate Lodges be and are hereby prohibited from the practice of posting the names of petitioners for initiation on bulletin boards in the Temple; also from sending notices of the same through the mail.

The Report on Foreign Correspondence is made at the Annual Communication, which we have not received.

M.: W.: John H. B. Latrobe, Baltimore, Grand Master; and

R.: W.: Jacob H. Medairy, No. 6, N. Howard street, Baltimore, Grand Secretary.

MICHIGAN, 1876.

The Thirty-second Annual Communication of the Grand Lodge of Michigan was held at Grand Rapids, January 25, 1876.

Two hundred and ninety-six Lodges represented.

Three hundred and twenty-six on the roll.

M. . W. . Geo. H. Durand, G. . M. ., presiding.

Nine Dispensations for new Lodges issued during the year.

Among the decisions we note :

5. *Question.*—A brother indulges, in a public place, and before the profane, in insulting and contemptuous criticism of the official conduct of the officers of his Lodge. Is he liable to Masonic discipline?

Answer.—Yes. Insulting and contemptuous language, used by a brother in public and before the profane, in regard to the official conduct of the officers of his Lodge whereby his Lodge, as well as the institutions of Masonry is brought into contempt before the world, constitutes a Masonic offense and should subject the offender to severe discipline.

8. *Question.*—Our Lodge has a By-Law declaring that no brother shall be eligible to the office of W. . M. . who has held the office for two years in succession. Is it valid?

Answer. No. The only limitation to eligibility to that office is, that the brother must have been elected and installed as Warden of a chartered Lodge. This having been fixed by the Grand Lodge impliedly prohibits any further limitation by a chartered Lodge.

The Grand Master gives some sound advice to Lodges—he says :

The amount of money which a Lodge may receive for degrees is not certain, and when the fixed certain income of a Lodge is smaller than its necessary expenditures, and the Lodge thereby becomes financially embarrassed, there is great danger that it will receive, without proper scrutiny, such material as is presented for Masonic honors, in order to get money. This is not as it should be. A Lodge is never more independent, is never in a more fit state to act promptly and with due Masonic caution upon applications made to it for degrees or for membership, than when its treasury is in a good sound healthy condition. My brethren, I am firmly convinced that many who are not only unfit to be made Masons, but who are really a disgrace to the institution of Masonry, have been taken in by Lodges which were financially embarrassed, in order to get money with which to meet pressing demands existing against them.

What is the object of Masonry, socially considered? I am decidedly of the opinion, that our Lodges have not taken pains enough to properly cultivate and maintain those pleasant social relations which are so essentially necessary to the welfare of our institution, and which are requisite in order that the attention and interest of the membership may be preserved. Man is eminently social, and Masonry should be an eminently social institution.

Why should not our Lodges have frequent social gatherings, not once or twice in a year, but as often as once or twice in a month, when the doors shall be thrown open and the wives and sons and daughters of the members admitted to while away a short time in the enjoyment of those inno-

cent amusements which constitute the cohesive power of social life? As no man can live properly and accomplish those ends which our Great Creator meant he should attain to, if deprived of social pleasure, so I maintain that no such organization of men can live and prosper, and continue healthy and strong, if the rules and requirements of social life are either arbitrarily or persistently set at defiance, or entirely neglected.

The following was "laid on the table:"

Resolved, That the space occupied for Foreign Correspondence in the printed proceedings of this Grand Lodge, shall not exceed an average of more than one page for each corresponding Grand Lodge.

The following was adopted:

Resolved, That in our judgment the several standing committees should be composed entirely of Masters of subordinate Lodges, or members of this Grand Body, and not to receive for their services more than is allowed them as Representatives, and thereby save this Grand Body money uselessly expended.

The proceedings say "the Report of the Committee on Foreign Correspondence was received and ordered to be printed." The Grand Secretary, in a note appended to the proceedings, says:

NOTE—The Report of the Committee on Foreign Correspondence not having been received up to date, the proceedings have—very reluctantly—been sent to press without it.

DETROIT, May 24, 1876.

M. W. Mathew H. Maynard, of Marquette, was elected Grand Master; and

R. W. Ellery I. Garfield, of Detroit, Grand Secretary.

MISSOURI, 1876.

The Fifty-sixth Annual Communication of the Grand Lodge of Missouri was held at St. Louis, October 10th, 1876.

One hundred and eighty-three Lodges represented.

Four hundred and eighty-three on the roll.

M. W. James E. Cadle, G. M., presiding.

Seven Dispensations for new Lodges issued during the year.

We quote from under the head of decisions:

"Can a Lodge try a member for unmasonic conduct which occurred while he was Master?"

Answer—"The Worshipful Master is amenable to the Grand Lodge for his actions during his office. After his term expires, and he is no longer Master, he is amenable to the Lodge for unmasonic conduct, and can be

tried by his Lodge, although the acts complained of occurred while he was Master."

"Can a member, who is on trial, employ a profane as counsel?"

Answer—"I know of no law permitting profanes to practice before our Lodges."

* * * * *

When a Lodge fails to enforce law, it must bear the responsibility. Other Lodges may partially protect themselves against the vicious by interposing objections to their visiting, but the Lodge where he holds his membership must alone be responsible. Every Lodge is supposed to be the exponent of Masonic virtues in its community, and when it fails to meet the requirements it is the duty of the Grand Lodge to interpose and put a stop to the farcical promulgation of the cardinal virtues.

A communication was received from the Grand Secretary announcing his severe illness and asking to be excused from attendance at the meeting; his request was granted and a vote of sympathy in his affliction was unanimously passed.

The following was adopted:

Resolved, That no Lodge shall be permitted to contract debts, or to engage in enterprises for building halls, until sufficient available means shall have been secured to complete the same.

Bro. Gouley presented his Eleventh Annual Report on Foreign Correspondence in which he reviews with his accustomed ability the proceedings of forty Grand Lodges, Minnesota for 1876 included.

Under the head of Arkansas, he says:

We demur to the principal of putting it in the power of one man to reject a candidate for life, no matter where that candidate may remove to, nor how long he may live abroad. It is a well-settled law that a member cannot reject a candidate who does not apply to his Lodge, and even in his own Lodge his blackball ceases after one year, and yet the committee here say: "'Tis a well-settled principle of Masonic Law and Usage, that a candidate rejected by a Lodge cannot be accepted by another Lodge without the consent of the Lodge rejecting him," whereas the very opposite is almost the universal law throughout the Masonic world, excepting only Arkansas, and a few other States. It is a law in violation of every principle of Masonic equity and justice. We agree that where a candidate has been elected and then objected to before initiation, or during his progress through the degrees, no other Lodge can take him as a candidate without waiver of jurisdiction; but this is not a parallel case to the one before us, and should such an one be forced to an issue between two Grand Lodges, the Arkansas rule would be found to be supported by a fearfully small minority of Grand Bodies.

He coincides with views expressed by us long ago. Under the head of California, he says :

He very properly decided that membership commences with election for affiliation whether the party signs the By-Laws or not. This formula of "signing the By-Laws" before membership commences is a sort of a farce, for in every legally prepared petition for affiliation it is expressly stated and signed by the applicant, that if elected, he will abide by the laws, rules and regulations of the Fraternity and the Lodge, and also covenants to the same when made a Master Mason. So that the signing business only affords a hole to dodge through either by the Lodge or the applicant, as occasion may occur, between election and signing.

Under Connecticut, he says :

We cannot agree with the Grand Master in his argument, for under the "Ancient Regulation," which requires a Master to have first been a Warden, it only necessitates twelve month's delay, as the member on the floor who would make a good Master, can be elected at once to the West, and surely he won't spoil in that short time; besides, we think his experience there one year will do him a good deal of good in properly learning the work. How a man on the floor is ever going to be able to prove to the Lodge that he will make a good Master until he has had a trial, we cannot imagine, and it is certainly too important an office to try experiments with, by electing some member who develops the capacity of his gasometer on every question that comes before the Lodge, whereas, while in the chair his first letter to the Grand Master might be to find out for how long a time his Lodge could "adjourn," and ten chances to one he would have to rely on the Wardens, whom he "jumped," to confer his degrees for him.

By the "Ancient Regulation," (which by the way, seems only to have got to Connecticut ten years ago,) a Lodge is compelled to pay some attention to the qualification of candidates for Wardenship, and by ordinary care it insures both good Wardens and Masters, an essential necessity, when it is well known that the Master cannot always be present, and one of the Wardens must act in his stead.

On the colored question, he says :

By the adoption of the resolution submitted by the committee, we will have, for the first time in the history of the Masonic world, an introduction of color in our institution. Up to this time we have never had either white, yellow, green or black "Masonry"—we have had nothing but **FREE-MASONRY**, pure and simple, open to all nations, climes and colors, whose people proved themselves worthy of possessing an unanimous ballot. This recognition proposes a white and an African Masonry in Ohio, leaving the other Grand Lodges to select which they will treat with, or to reject both. The latter will undoubtedly be the alternative generally accepted, for how we can consistently hold communications of Masonic equality with a state that voluntarily throws away its sovereignty we cannot understand; nor do we believe the Craft will tolerate it.

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In conclusion, to sum up the whole matter, we find, 1st, that the Negro Lodges in Ohio are clandestine; 2d, that some member or members of the Grand Lodge have held Masonic communication with, and vouched for, them; 3d, that the resolution proposed, if adopted, will destroy the sovereignty of the legitimate Grand Lodge of Ohio; 4th, that recognition is based upon the illegal recognition extended by the German League, which has placed itself without the pale of general Masonic intercourse in the United States; 5th, that if the resolution is adopted, the Grand Lodge of Ohio will have no one else to blame if she very soon finds herself cut off from any further Masonic recognition by nine-tenths, if not all, the American Grand Lodges; 6th, can she afford to do this for the sake of an Utopian idea based solely upon clandestine characters.

More copy!—yes, but just wait until we can record the names of Grand Officers for next year.

M. W. Xenophon Ryland, of Lexington, was elected Grand Master; and

R. W. G. Frank Gouley, of St. Louis, re-elected Grand Secretary, and is also the Committee on Foreign Correspondence.

MISSISSIPPI, 1876.

The Fifty-eighth Annual Communication of the Grand Lodge of Mississippi was held at Jackson, February 2d, 1876.

Two hundred and sixty-one Lodges represented.

Three hundred and seventy-eight on the roll.

M. W. A. H. Barkley, G. M., presiding.

The G. M. congratulated himself upon being able to report that he had granted but one Dispensation for a new Lodge during the year.

We select from the decisions reported :

1. The appropriation of a Lodge Hall as a place for fashionable amusements subjects the brethren making such appropriation to discipline by the Lodge.

2. When a brother, by previous notice given, makes public the grounds of his objection to the advancement of a candidate, the Lodge may require him to prefer charges and specifications.

3. When the report of the Committee on Complaints and Offenses has been received and adopted by the Lodge, and the party charged put upon trial, the Lodge has no power to withdraw the charges and specifications; the trial must proceed.

5. When a Lodge has been informed of the unmasonic conduct of a brother, a demit cannot be granted him until the case has been investigated by the Lodge.

8. That the acceptance of a fee either to prosecute or defend in a Lodge trial, is inimical to the objects and contrary to the nature of the institution of Masonry.

9. When a brother has been charged with unmasonic conduct, and said charge is sustained by his own confession, the form of trial may be dispensed with, but the Lodge has no power to forgive—it must inflict punishment.

He arrested one Charter because the furniture had been removed from the Lodge-room and it appropriated as “a ball room and place of meeting for holiday organizations.”

A dispensation to organize a Lodge bearing the name of a living Mason had been granted the previous year, but the Grand Lodge for “satisfactory reasons refused a charter.”

During the year the Grand Master received a petition from a portion of the members for a new Dispensation; an investigation developed the fact that the party “for whom the Lodge had been ‘originally’ named was living in open violation of the laws of the land and contrary to the requirements of decency and self-respect.”

We present this case as a warning to brethren not to name Masonic bodies after *living* men.

In Mississippi, expulsion as a penalty for the non-payment of dues is recognized by the Grand Lodge; the Grand Master says:

Every year scores of good Masons are lost to the fraternity by the rigid enforcement of Section 21, of the By-Laws. Such are the facts as will appear from our printed proceedings. Not less than one hundred and fifty during the past year; and the question forces itself upon our attention, can we afford it? This question must be met and answered. Would it not be wisest and best to make the penalty for non-payment of dues deprivation of membership?

Did space permit we would copy the whole of the report of Bro. Gathright of a special Committee on the “Objective Features of Freemasonry.” We present selections:

It is not necessary for brethren to boast of a stand-still benevolence. This is not progress. I will propound one or two questions to every Mason who hears me, and to every one who may read the address: Are you progressing? What good thing have you done? “It is sufficient for the rocks to say we do no harm.” Are you improving your mind by the acquisition of useful knowledge? Are you relieving distress? Never mind what other Masons are doing; what are you doing? Are you subduing your passions? A truthful response to these queries, audibly spoken on this floor, would, I fear, chill the whole Grand Lodge.

* * * * *

Every Mason is personally responsible for the character of our beloved institution. No one can avoid it. He who is always ready to admit that Masonry is much abused, should address himself at once to the corrections of his own thoughts and acts. He should study the history and genius of Masonry. Official brethren of this Grand Jurisdiction, and members of the Grand Lodge, should be sure to act as exemplars as well as counsellors and legislators. They should instruct their less-informed brethren, and do it as brethren, and not as self-appointed monitors.

* * * * *

Is the Grand Lodge of Mississippi satisfied with its status? Is it argued that our fraternity is for the improvement of its own members, and that good works outside of the membership are gratuities? The outside world declares that its citizens challenge a comparison with us for moral purity and elevation of character; and good Masons blush when they are forced to decline the guage. No man must suppose, that it is intended by these observations, to intimate that Masonry is a failure. They are intended to arrest the thoughts of brethren who are felicitating themselves with the idea that Masonry is magnifying itself in our midst.

We present selections from the report of the Committee on "Masonic Law and Jurisprudence":

Question 1. If a case is reversed and a new trial granted, should the committee present new charges and specifications, or must the brother be tried by the old ones?

Answer. He may be tried on the old charges, or they may be amended, as it suits the parties. If new charges are preferred the committee should report upon them and the accused should be notified accordingly.

Question 2. Should the proof be re-taken?

Answer. If tried on the old charges, need not be re-taken; but either party may take new testimony under the direction of the Lodge, giving notice of the time and place to the opposing party.

Question 3. If the venue is changed, which Lodge should take the testimony?

Answer. A Lodge which asks another to try its case should take all the testimony and transmit it under seal of the Lodge with the record. This would not prevent the admission of new testimony, if the parties should desire it. The Lodge trying the case by its authority should see that the parties have a fair trial.

Question 7. If the chairman of the Committee on Complaints and Offenses asks a brother to analyze the testimony for him, in a case on trial, or to assist him in conducting the trial, is it right for the W. M. presiding, shall rule him out?

Answer. It is not. Rule 9, is to the point. All technicalities and quibbles resorted to in Masonic trials should be discountenanced, and conformity to the rules, in spirit, be observed, so as to secure a fair trial on the merits of the case.

Question 8. Is the prosecutor entitled to a rejoinder after the defense has closed his testimony?

Answer. The rules do not expressly give him the right, but every member has a right to comment on the testimony, and the W. M. should give the prosecutor the right to rejoin.

Question 10. When an appeal is granted, can either party take additional testimony, and send it up to the Grand Lodge, with the transcript of the record?

Answer. They cannot. Upon the discovery of new testimony the Grand Lodge might remand the case for a new trial, when new testimony might be taken.

Question 11. Is testimony taken in the absence of either party legal?

Answer. It is not, unless the opposite party had notice of the time and place, or waived his privilege.

Question 12. Is it proper for any member of a committee appointed to take testimony of witnesses to act as counsel for the accused, and still remain a member of the committee?

Answer. It is not only improper, but highly reprehensible.

Question 13. Is it right and proper for a member who acts as counsel for the accused in any stage of the proceedings to vote in the case?

Answer. It is improper and ought not to be allowed.

Question 21. How do E. A. and F. Crafts made in Lodges Under Dispensation get their certificates of standing when the Dispensation is taken away and the Lodge not chartered?

Answer. The Grand Secretary would be authorized to issue certificates in such a contingency, if no charges existed against the parties.

Question 22. How should a Lodge proceed against one of its members who refuses to cast his ballot on a petition, after having asked to be excused and by the Lodge refused? Or can a Lodge compel a member to vote?

Answer. * * * A member refusing to vote violates the law, and unless excused should be put upon his trial for it and for contumacy.

Question 23. What are the prerogatives and duties of Masters of Lodges, when standing or special committees neglect their duties, and fail to report duly, after due notice of their appointment?

Answer. Masters have the right, and so have Lodges, and it is their duty, to require committees to perform the work assigned them, and when derelict, to reprimand and continue or dismiss them as he or they may think the interest of the Lodge may justify. Mere forgetfulness is not a valid excuse.

Question 24. Are widows and orphans of deceased Masons who were prior to and at the time of their death suspended, either for unmasonic conduct or for non-payment of dues, entitled to the benefits of Masonry?

Answer. * * * A suspended Mason is described by intelligent Masonic writers as one "whose rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive fraternal relief during the period for which he has been suspended."

Our By-Laws now in force do not use the word *suspension*, but *deprivation of membership* as a penalty for non-payment of dues. That these terms have been regarded by the Craft for years, as synonymous, we are inclined to believe, but recently a distinction has been made by adhering to the letter of the law, and that deprivation of membership only affects

the standing of the brother with his Lodge, and deprives him of no other Masonic right. * * * When a Mason is suspended—all his rights and benefits are suspended, and having no rights himself, his family, widow and orphans, can have none. This does not relieve us from the ordinary obligations of charity—for that is a duty incumbent on all men.

The Grand Lodge “approved and adopted” a “Blue Lodge Text Book” prepared by the Grand Secretary, Bro. J. L. Power.

Send us a copy, Bro. Power.

The Grand Lodge authorized the re-printing of its earlier proceedings.

Relative to the proposed action of the Grand Lodge of Ohio on the Negro Question, the following resolutions reported by a special committee were unanimously adopted :

Resolved, By the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Mississippi, that it respectfully, but earnestly remonstrates with its sister of Ohio against the adoption of said report, and fraternally calls upon it to desist from a course which if persisted in will inevitably sow the seeds of interminable discord within the Masonic institution, and greatly imperil, if not eventually destroy its very existence.

Resolved, further, That this Grand Lodge asserts the true doctrine of American Grand Lodge jurisdiction to be, that but one lawful Grand Lodge can exist in the same State or Territory, and that it would view the creation, or recognition, of a second Grand Lodge in any State, or Territory, of the United States, as unlawful and void, and in itself would operate as a severance of Masonic intercourse with any Grand Lodge for violating this fundamental principle of Masonic law.

A testimonial in the form of “an elegant and massive gold jewel” was presented to the Grand Secretary by the Grand Lodge. Bro. T. S. Gathright presented a Report on Foreign Correspondence embracing a review of the proceedings of forty-three Grand Lodges, Minnesota not included. Three copies of our proceedings were sent to the Grand Secretary, and one direct to Bro. Gathright.

Under Ohio, he says :

Free Masonry being universal, any discrimination against a *man* who has the necessary qualifications and passes the scrutiny of the secret ballot, is wrong, no matter what may be his color or race. Any discrimination in favor of one man above another, merely on account of the color of his skin, is wrong. There are corollaries growing out of the general proposition of universality. No man has any claims on the institution of Free Masonry; no man has any right to demand admission into its mysteries; but his qualities of head and heart, and not the color of his skin, should commend him to the favorable consideration of the Craft. This being granted, this committee can see no propriety in establishing or

recognizing Grand or Subordinate Lodges for the special benefit of any race or color of men.

In reply to the argument of prejudice, it is only necessary to state, that Masonry takes humanity as it finds it. Its landmarks are immovable, and its requirements are inflexible. Men are more or less made up of prejudices, and, if divested of these, we should approach a state not dreamed of in the slumbers of our fathers. King Solomon belonged to a race of men who were the most exclusive people on the earth; and this fact is in harmony with our present idea of the institution. Masonry is not for the multitude, but should be a bond between good men and true. We do not hesitate to say, that there are thousands of white men in our Lodges, whose alienation from the fraternity would work it great advantage. This, however, does not admit that selections can be based on the idea of color, but upon those internal qualifications which should recommend a man to be made a Mason.

M.·. W.·. John Y. Murry, of Ripley, was elected Grand Master; and

R.·. W.·. J. L. Power, of Jackson, re-elected Grand Secretary.

Bro. T. S. Gathright, of Jackson, Chairman Foreign Correspondence Committee.

MONTANA, 1875.

The Eleventh Annual Communication of the Grand Lodge of Montana was held at Radersburg, October 5, 1875.

Sixteen Lodges represented.

Nineteen on the roll.

The Grand Master "was prevented from being in attendance by the sudden death of his child."

R.·. W.·. Harry R. Comly, D.·. G.·. M.·., presided.

The Grand Secretary presented and read the address of the Grand Master. He reported:

I also decided that re-installation of an officer of a Lodge was unnecessary, unless one or more terms intervene between the present and former elections.

We do not subscribe to the doctrine,—install every time.

I also decided that an actual member may, by vote of the Lodge, become an honorary member and hold both relations to the Lodge.

We subscribe to the following recommendation:

I would suggest that the Grand Lodge By-Laws pertaining to Lodges be so changed as to allow the subordinate Lodges to elect to three degrees at one ballot. I think that a candidate, after having been subjected to zealous

scrutiny by an investigating committee, has received the degree of E. A., he is entitled to more consideration than a profane, and that, on all the principles of justice, he has a right to know the objections to his advancement, or, at least, that the Lodge should know from whence they come.

The income of the Grand Lodge for the year was \$2,018. Provision was made for re-printing the proceedings from the organization of the Grand Lodge.

We regret to record that a committee was appointed "to devise and report to this Grand Lodge a plan for a Masonic Life Insurance Company."

"Beware of entangling alliances," was the advice given years ago in another direction, but it is peculiarly applicable to Masonry.

A resolution was adopted making it obligatory upon the Secretaries of subordinate Lodges to record the names of all present—members and visitors—at each meeting.

The Report on Foreign Correspondence, presented by Bro. Cornelius Hedges, is one of the best that has come under our notice. He reviews the proceedings of forty-three Grand Lodges—Minnesota included—in a manner that affords no opportunity for adverse criticism. Bro. Hedges styles Minnesota the "North Star jurisdiction." He reviews pretty fully our proceedings for 1875. He does not concur with several of Bro. Griswold's decisions; of No. 13 he says:

In No. 13, if we understand his position, a member may lose his membership entirely in a Lodge for non-payment of dues, but a suspension of that membership would be null and void. If the law provides one form of punishment and excludes all others, his position might be good; but if the law allows simply a certain penalty and a Lodge chooses to administer a lesser penalty, we think they have the right to do so, and should they attempt to administer an excessive punishment, it would be void only as to the excess.

Bro. Griswold's decision was not only right, as in accordance with our Constitution, but also in accord with the genius of Masonry as we understand it. With us, "suspension of membership" and "suspension" do not imply one and the same thing; suspension cuts off all Masonic intercourse, a penalty which we do not inflict for the non-payment of dues.

Confidentially, Bro. Hedges, that said \$3,500 has gone where the "woolbine twineth." One further remark: We do not

“scissors,”—learned a new way,—got the hint from Bro. Drummond,—send the books to the printer, with selections marked.

M. . W. . Harry R. Comly, of Helena, was elected Grand Master ; and

R. . W. . Cornelius Hedges, of Helena, re-elected Grand Secretary, and is also Chairman Foreign Correspondence Committee.

MANITOBA, 1876.

By the favor of the Grand Secretary, we are in the receipt of a copy of the proceedings had on the organization of the Grand Lodge of Manitoba, to replace the one *borrowed* by some kind friend without our leave.

The First Annual Communication was held at the city of Winnipeg, June 14, 1876.

Three Lodges represented.

“R. . W. . Bro. Hon. W. N. Kennedy, A^{ct}. Grand Master,” presided.

The address of the Grand Master—who was not present—was read by the Grand Secretary.

We note the decisions reported :

1. What questions are proper to be put to a visiting brother by the board of trial?

Answer.—Any question within the ancient landmarks bearing upon the degree examined on.

2. Is it proper to ask a visiting brother, “Are you free by birth?” and how should the W. . M. . act if the answer be in the negative?

Answer.—It is a proper Masonic question. In case the question should be in the negative, I decided that the conferring of the degree in a regularly constituted Lodge *ipso facto* entitles the recipient to all the privileges of that degree. That when facts are overlooked or suppressed, the degree is not invalid on that account; Masonry cannot withdraw any privilege conferred except for *post facto* cause, and then only after due trial; should any be admitted to the privileges of Masonry contrary to the ancient landmarks, that is the fault of the conferring authority, but cannot operate to the prejudice of the recipient.

3. Who can admit visitors?

Answer.—The W. . M. . has the inherent right to admit or exclude visitors without assigning any reason for his conduct; but should it appear that he has acted to the prejudice of the brother or the Constitution, he is amenable to his Grand Lodge.

Two Dispensations for new Lodges were issued during the year.

The receipts for the year were \$331.75.

Two committees were appointed "to exemplify, at the next meeting of the Grand Lodge, the two methods of work" practiced in the jurisdiction.

The Grand Lodge is in a prosperous condition, and harmony prevails in its councils. We bid it God-speed.

M. W. N. Kennedy was elected Grand Master; and

R. W. John H. Bell re-elected Grand Secretary, each of Winnipeg.

NEW HAMPSHIRE, 1875.

An Annual Communication of the Grand Lodge of New Hampshire was held at Concord, May 19, 1875.

Fifty-six Lodges represented.

Eighty-nine on the roll.

M. W. Nathaniel W. Cumner, G. M., presiding.

One Dispensation for a new Lodge issued during the year.

Thirty-two is the smallest membership of any Lodge in the jurisdiction.

Large amount of business was transacted, but of local interest.

Bro. Nathan P. Hunt presented the Report on Foreign Correspondence, embracing a review of the proceedings of forty-seven Grand Lodges, among which Minnesota for 1874 has a place. We have perused the report with much pleasure; no occasion for apologies for imperfections, Bro. Hunt.

M. W. William Barrett, of Nashua, was elected Grand Master; and

R. W. John A. Harris, of Concord, re-elected Grand Secretary; and

Bro. J. J. Bell, of Exeter, resumes his old position on the Foreign Correspondence Committee.

NEW JERSEY, 1876.

The Eighty-ninth Annual Communication of the Grand Lodge of New Jersey was held at Trenton, January 19th, 1876.

One hundred and thirty-three Lodges represented.

One hundred and forty-three on the roll.

M.·. W.·. William A. Pembroke, G.·. M.·., presiding.

Two Dispensations for new Lodges were issued during the year.

For a number of years past the Grand Lodge of New Jersey has been favored at its opening, with the singing of an original ode, written for the occasion. We are strongly tempted to copy the one in the proceedings before us—and we will :

Welcome ye brothers dear
Once more assembled here
In conclave grand.
Pleasant it is to meet,
In this revered retreat,
Holding communion sweet,
Joined, heart and hand.

Brothers, an anthem raise,
Join in a song of praise
With one accord.
Come let our voices blend,
Let earnest pray'rs ascend
To him our surest friend,
Great God, our Lord !

Hear Thou our humble pray'r,
Extend Thy loving care
To craftsmen here.
And, gracious God ! ordain
That in Thy sacred fane
Sweet peace and concord reign
Our toils to cheer.

Father ! to Thee we owe
All we enjoy below
In mercy given.
By Thee, our first and best,
Are we supremely blest ;
On thee we humbly rest
Our hopes of Heaven !

The Grand Master announced the death—May 24, 1875—of
“R.·. W.·. Bro. George Vail, Past Junior Grand Warden.”
Strange thing the brain ; matters long ago forgot, start up as of
yesterday when some early association is alluded to. The an-
nouncement brings to mind occurrences of near three score years

ago. When children we were near neighbors—"born within a stone's throw." The scenes are as vivid—although not thought of for years—when on a boyish visit to grand parents, we witnessed George and Alfred Vail and their father assisting Morse at Speedwell in putting up the poles, and extending the wires when experimenting with his rude telegraphic apparatus. Now all are gone, Alfred, the father, Morse, George.

We note among the decisions reported :

5. After a candidate has been elected, if objections are made to his initiation, the initiation should be stayed and a committee of investigation appointed. After the report of the committee the Lodge may decide the question of initiation by a majority vote. If it be decided in the negative the proposition fee should be returned.

6. Neither an oath nor an affirmation should be required from a Master Mason summoned to testify in a Masonic trial. His testimony should be taken upon his honor and his obligations as a Master Mason.

7. Conviction in a civil court does not set aside the necessity of a Masonic trial.

Brethren of Minnesota read the following again and again, copied from the conclusion of the address of the Grand Master :

In fulfilling the doctrine of love to each other, it would be well to remember, that in the great light of Masonry it is written, "Love is the fulfilling of the law," and also to remember that if any law of Masonry be *golden* it is the law of love. And seeing a brother who is burdened with life's cares and anxieties, or struggling to bear up under its misfortunes and trials, we should cheer him by acts of kindness and with words of sympathy and encouragement. Or, if perchance, while ascending with toil the hill of life he has grown weary and discouraged, and yielding to the strong influence of the tempter has fallen in despair, let no brother utter the sentence of condemnation, but in accordance with that love that makes our brotherhood a unit, promptly render that assistance, upon which, perhaps, his very existence depends. For by so doing we may not only fan to a flame the last spark of hope that lingers in the dying embers of a disheartened soul, but secure for ourselves the approval of Him who is not unmindful of even a cup of cold water given in his name to a thirsty soul.

" Ah, the pains that might be lightened,
Every hour and every day ;
If we would but hear the pleadings
Of the hearts that go astray.

" If we would but help the erring,
Ere we utter words of blame ;
If we would, how many might we
Turn from paths of sin and shame ?

" Let us lift our fainting brothers,
 Let us strengthen ere we chide;
 Let us ere we blame the fallen
 Hold a light to cheer and guide."

Time, patience and perseverance has enabled the Grand Lodge to procure a steel plate engraving of Daniel Cox who was Provincial Grand Master in 1729.

The Grand Secretary received and paid to the Grand Treasurer during the year \$5,843.26.

P. . G. . M. . Bruen, who was made a Mason in 1817, read a very interesting address in acknowledgment of the reception of a jewel presented by the Grand Lodge.

The Report on Foreign Correspondence was again presented by Bro. Marshall B. Smith, his last, at least for the present as the brethren of New Jersey have made him their Grand Master. The Report contains a brief review of the proceedings of forty-one Grand Lodges, Minnesota for 1875 receives a proportionally large share of attention.

M. . W. . Marshall B. Smith, of Passaic, was elected Grand Master; and

R. . W. . Joseph H. Hough, of Trenton, re-elected Grand Secretary. We believe that now Bro. Hough ranks as the oldest Grand Secretary on the continent if not of the world, he is also Chairman of the Foreign Correspondence Committee.

NEW YORK, 1876.

The Ninety-fifth Annual Communication of the Grand Lodge of New York was held in the City of New York, June 6th, 1876.

Six hundred and sixty-three Lodges represented.

Seven hundred and sixty-two on the roll.

M. . W. . Ellwood E. Thorne, G. . M. ., presiding.

Thirteen Dispensations for new Lodges issued during the year.

The trustees of the Hall and Asylum Fund presented a very lengthy report, in fact a history in detail from the inception of the fund in the year 1842, down to May 1st, 1876.

The lots upon which the Hall is built cost.....	\$340,000 00
Building and incidentals connected therewith.....	1,155,804 44
Furniture.....	94,458 52

Total amount cash thus far paid..... \$1,590,262 96

The fund is indebted \$794,015.00.

The income from rents, etc., amount to \$51,769.00.

The following resolution was adopted :

4. *Resolved*, That this Grand Lodge deems it injudicious for any of its elective or appointed officers to appear and act as counsel for either party before a Masonic Commission appointed to try offenses.

The D. : D. : G. : M. : of the First District suggests as " the most effectual method of preventing unaffiliations : "

The most effectual method of preventing unaffiliations, as well as securing a good and regular attendance upon Lodge meetings is to cultivate the social relation among Masons,—and not among a few members of the Lodge, but among them all,—and thus creating on the part of the members an interest in each other and in the meetings. The " festivals " of the Craft are now almost entirely neglected, and by many of our members I have no doubt their origin, their meaning and the manner of their former celebration are almost unknown. If we would adopt some of the usages of our fathers, abandon the idea that all of Masonry is the " work," rid our Lodges of the caste feelings that are too frequently indulged by some of the members, and make our meetings occasions for fraternal greetings, of which there shall be pleasant memories, the hundreds, who, wearied with the " oft told tale " now forsake our meetings, and eventually drop out of the fraternity, would become possessed of, and retain, all the zeal and enthusiasm of their early Masonic life. Suffolk Lodge, No. 401, of Port Jefferson, has provided itself with all the fixtures requisite for the preparation for, and enjoyment of, " the hour of refreshment," and a clam chowder and a cup of coffee, costing each member a mere trifle, affords them a frequent social evening, a kind of family gathering that does more to strengthen the friendships and the ties of the brethren and to create a permanent interest in the Lodge, than would a dozen 42d Sections.

Another remedy for unaffiliations will be found in the persistent and repeated demands, or requests, by the Secretary for payment of dues. Very many members get behind in their dues from mere carelessness, and not through intention. If Secretaries would send monthly " statements of account " to all delinquents, beginning promptly while the amount due is small, very few would long neglect to pay the amount of their debt; the Lodge would be amply compensated by the increase of its funds; the Secretary instead of having more work would have less, for he would have few delinquents on his books; and the penalties of the 46th Section would need to be less frequently resorted to. An application of the ordinary business rules in the financial affairs of our Lodges, would be of as great benefit to them as it is to individuals in private matters, and I cannot understand why such rules are so seldom observed by Lodge officers.

Total number of affiliated Master Masons in the jurisdiction, 81,882.

The increase during the year as reported was 5,765.

And the reductions during the same period 5,970.

The Committee on Foreign Correspondence presented a report embracing a critical review of the proceedings of forty-six Grand Lodges on this continent, and of eleven European.

We presume that Bro. John W. Simons is the author of the review of the American Grand Lodges, and Bro. Sackreuter of the German, Hungarian, &c. ; our recollection is that, according to Corson, next to the English and French, Simons is most proficient in the "Choctaw."

Bro. Simons differs with the Grand Master of Montana ; under the head of Delaware, we find :

We notice that at the installation of officers the Grand Master and Grand Secretary having been re-elected were not installed, hence as we understand it, the Grand Master and Grand Secretary of Delaware, elected at the sixty-eighth annual communication are not in office, the stations being filled by the late incumbents *holding over*. Or, in other words, we submit that when the term for which an officer has been elected is completed and another election takes place, whether the person so elected be the same one previously in occupation of the office or another, the ceremony is not complete nor the officer elect qualified to proceed with his duties until an installation has taken place.

Under the head of Indiana, he says :

A proposition to limit the time within which an elected candidate can present himself for the degrees, was, we are more than delighted to see, referred to the discretion of the subordinates. The tendency of all our Grand Bodies is to overmuch legislation ; hence, we rejoice to note every circumstance which points to some rights in the subordinate which the Grand Body is bound to respect.

Under the head of Minnesota, noticing our report for 1876, he says :

Our brother seems to wonder that there is no fun in our report. While we cheerfully admit that we are still as fond of "lafture" as ever, yet the present aspect of Masonic affairs is such that we are compelled to be serious. When the dangers we see in the near future have been safely passed, we shall be prepared to laugh as long and loudly as any one, *provided* we are still left.

A distinguished son of New York on one occasion remarked that he had confidence "in the second sober thought" of the people, we have confidence in the Masonic fraternity, that in no jurisdiction will the Craft allow the old laws to be trampled under foot to suit the fancies of a few. We have confidence that the

Craft will "stand to and abide by" the old interpretation of the landmarks, and that they will not accept a new one to effect a specific purpose.

Relative to By-Laws that provide for the disfranchisement of members at election of officers, for non-payment of dues, he says in his comments on Bro. Gouley's report:

We answer that we do so, first, because it is the law; and, secondly, because we think it right and eminently fair. The matter of dues is a purely domestic one, to be regulated by each Lodge as between itself as a whole and the members as individuals. When a brother joins a Lodge he enters into a contract to support, maintain, and abide by the By-Laws, rules, and regulations thereof; and the Lodge, on its part, agrees to protect him, in consequence, in all the rights and privileges of membership. If the Lodge fails in its share of the agreement, the Grand Lodge will promptly bring it to book; and we cannot see why, if the member fails in his agreement, he should not submit to the consequences he has agreed to in advance. The right to vote for officers, or any other purely local right in the Lodge, is a conditional one, resting on the agreement set forth in the By-Laws, which it is the duty of every member to support. We imagine that Bro. Gouley and those who think with him do not make a sufficient distinction between general and local rights, and confound the domestic affairs of a single Lodge with those of the Craft in general. Making this distinction, we trust that he and they will see with us, that family matters are better left to the family to arrange, and that the less Grand Lodges have to do with them the better.

We are puzzled; under the head of Ohio, Bro. Simons copies that part of the Grand Master's address relating to "colored Masonry," also extracts from the "New Day—New Duty" report, and says:

The Grand Master of Minnesota, at the Annual Communication last January, takes similar ground to that occupied by Grand Master Battin and his committees. It appears however, that the Minnesota Committee on Correspondence were not aware of the opinion of the Grand Master, as will be seen by the following from the pen of M. W. Bro. Pierson, Chairman.

The puzzle consists in his complimenting us by making an extract from our report, after saying that we "were not aware of the opinion of the Grand Master!"

Does Bro. Simons consult the opinions of his Grand Master, and fashion his reports accordingly? and judge others by himself? A quarter of a century ago when we first knew Bro. John, he had the reputation of being fearless and independent; has he changed? The above is the first indication that we have seen

pointing in that direction. In the days long past we have known him to stand up alone, battling for the right, when the *powers* of the time were arrayed against him—he came off victorious. Has he forgotten the past, and now fashions his opinions to harmonize with the powers of the day? If not, why so judge of others?

The “Minnesota Committee on Correspondence” were “aware of the opinion of the Grand Master,” and he saw a part at least of the report before it was printed. The Minnesota committee endeavor at all times to treat the Grand Master with all due respect, and would perhaps strain a point to accord with him, but when it is demanded or required of the committee to mould its opinions so as to reflect those of a Grand Master, on important questions, it will have to be reconstructed.

No Grand Master has ever attempted to dictate to us in any matter in connection with our reports,—may have suggested that they were *too brief*—we get them up in such a way as we think will suit the *Craft*; of course we would not willfully put-ourselves in opposition to the Grand Master; on a subject of no particular importance in which we knew there was a difference of opinion, we would let it alone in our report; but upon a subject of the importance to the Craft everywhere, like the foregoing one that is exciting the attention of the brethren in all our Grand Lodges; which is threatening to undermine the whole fabric of Masonry, whether of any moment or not, we would express our opinion despite all the Grand Masters in creation.

On the Negro question, one word, before we proceed to present an extract from Bro. Simons’ report. We are willing to extend to the Negro all the rights, privileges, immunities, etc., which his manhood entitles him to, but, we are not in favor of extending to him privileges *because* he is a Negro that we could not, nor would not extend to the white man.

Bro. Simons says:

Admitting, as we freely do, that African Lodge, No. 459, of Boston, was duly constituted by a warrant from the Grand Lodge of England, which, though granted in 1784, only became operative by reaching those for whom it was intended in 1787; waiving any discussion of its subsequent demise, its assertions in 1827 of absolute independence of all authority and its imitation of what, it must be admitted, has been done before in Europe, namely, erecting itself into a mother Lodge and granting warrants to parties in other States in which regularly established Grand

Lodges were already in existence and occupancy, we assert that its invasion of the State of New York in 1828, which State had been lawfully occupied by a regular Grand Lodge since 1781, was precisely the same act in nature as that since perpetrated by the Grand Lodge of Hamburg, and that in both cases the invaders are clandestine and without a shadow of claim or color of right in their proceedings.

* * * * *

The object of the promoters of this precious scheme seems to us to ignore all the laws and usages of Masonry, to break down the only possible safeguard for our continued existence, and to substitute chaos and confusion for the symmetry and order we have hitherto known. And this, too, not because their proteges are better men and better Masons than we are, not because they can do anything for the Fraternity or its advancement we cannot do, but simply because they are colored men, as if that had anything possible to do with the question. Masonry has no color line; makes no distinction of rank, caste, nationality, religion, politics, or color; its doors are open to every respectable man possessing the needed qualifications and who can successfully pass the scrutiny of the ballot, and that failing him, we know of no legal way by which he can be "resolved" into the Fraternity.

* * * * *

We cannot, therefore, give our assent to the Ohio proposition, and trust that that jurisdiction will continue in the ranks of the legitimate upholders of American Masonry by refusing to mistake sentiment for law and by avoiding entangling alliances with clandestine and unauthorized associations calling themselves Masons.

With reference to "Sorrow Lodges," he says under the head of Texas:

With the views here expressed we cannot agree, but, on the contrary, think that occasional public Lodges of Sorrow are beneficial to the Craft and the spectators, even though some of the brethren named in the mortuary list may have been dead for years. The object in view is not to bury Cæsar, nor yet altogether to praise him, but thus to recall the memory of the departed brethren, to find in their lives and conversations so reviewed fresh inspiration for good actions on our own parts, and thus to demonstrate to the younger Craftsmen and the world that, with us, to live is not all of life, nor to die all of death; that the faithful, the earnest, and the true, though death may have claimed them for his own, still labor with us by their example and our remembrance.

If we do not find at the end of our notice of the American Grand Lodges that we have got to the length of our "thether," we shall avail ourselves of the New York report, and present extracts from the proceedings of the European Bodies.

M. W. James W. Husted, of Peekskill—address, 19 Courtland St., New York—was elected Grand Master; and

R. . W. . James M. Austin, of New York, re-elected Grand Secretary.

Bro. John W. Simons, of New York, Chairman Foreign Correspondence Committee.

NORTH CAROLINA, 1875.

The Eighty-ninth Annual Communication of the Grand Lodge of North Carolina was held at Raleigh, December 6, 1875.

One hundred and sixty-six Lodges represented.

Three hundred and forty-three on the roll.

M. . W. . George W. Blount, G. . M. ., presiding.

Nine Dispensations for new Lodges issued during the year.

We note a few of the decisions reported :

7. That a motion to "lay on table" is admissible in Masonic bodies, according to invariable precedent and general parliamentary law.

8. That Lodge-rooms should be used exclusively for Masonic purposes. Their use for balls, parties, etc., should be forbidden. Joint proprietorship with other societies is not favored, though this may be regulated by each Lodge according to its circumstances and surroundings.

11. Non-payment of a debt, from one brother to another, unaccompanied with any fraudulent intent, is not sufficient ground on which to base a charge of unmasonic conduct.

The unfortunate circumstances of a brother should call for commiseration rather than a visitation of punishment.

13. Accused cannot testify in his own behalf; the Lodge may hear his statement, giving to it such weight as it deserves.

The testimony of a freedman is competent, taken as the testimony of other profanes. As to the credibility of any testimony, the Lodge must be the judge, from the character of the witness, his demeanor and general bearing on the stand.

14. That testimony taken in a civil suit is not competent, and cannot be read in evidence against one accused of Masonic crime in a trial by a Lodge, nor can the letters of a non-resident in answer to questions touching the case, unless by the consent of the accused and the Lodge. Conviction by the civil courts does not, of course, carry conviction by the Lodge. The Mason, under charges, must be tried according to Masonic usages.

17. That the marriage of a Mason's widow annuls her claims as such to Masonic charity, but does not affect the rights of the children.

The tidal wave to erect Masonic temples struck North Carolina, and the Grand Lodge subscribed ten thousand dollars towards such an enterprise before she was ready.

The care of orphans is receiving considerable attention; here is practical use of Masonic funds. The two asylums in North

Carolina are under the fostering care of the Grand Lodge, and appear to be doing a great amount of good.

One case we note, that was reported upon by the Committee on "Suspensions and Expulsions":

Charge, unmasonic conduct; specification, not obeying a legal summons; sentence, expulsion. From what appears by the record, the brother ought to have been expelled, and so ought all brethren who *willfully and contemptuously refuse to obey a legal Masonic summons*; it is, and ought to be, a high Masonic offense.

No report on Foreign Correspondence, for the reason that none of the committee had time to prepare one.

M. . W. . George W. Blount, of Wilson, Grand Master; and

R. . W. . Donald W. Bain, of Raleigh, Grand Secretary, were each re-elected.

Bro. George B. Harris, of Henderson, Chairman Committee on Foreign Correspondence.

NEBRASKA, 1875.

The Eighteenth Annual Communication of the Grand Lodge of Nebraska was held at Lincoln, June 23, 1875.

Forty-nine Lodges represented.

Fifty-four on the roll.

M. . W. . Frank Welch, G. . M. ., presiding.

Seven Dispensations for new Lodges issued during the year.

Among the decisions reported, we note:

1. Money accompanying a petition should not be passed into the treasury of a Lodge before a favorable ballot.

4. A member of a Lodge is not liable for dues during term of suspension.

6. The floating indebtedness of a Lodge cannot be considered as dues, nor is it a condition precedent to the obtaining of a demit, that the brother applying therefor should pay his *pro rata* share of the same, unless it be regularly assessed as dues and expressed in the By-Laws of the Lodge.

8. A Lodge has no right to confer degrees upon an applicant whose residence is insufficient, notwithstanding the Lodge in whose jurisdiction he formerly resided may grant permission.

The Grand Secretary has a practical appreciation of proprieties. He says:

Your Secretary continues to observe his rule of expending no more money than is regularly appropriated and is available, believing that in this manner only can the Grand Lodge continue prosperous. The appro-

priations of the Grand Lodge last year were liberal and sufficient, but funds were available only for incidental expenses and the stereotyped reprint.

It is a new feature to us, that Lodges must submit their seals for the approval of the Grand Master.

The Grand Secretary recommended :

That during the incoming year the Grand Secretary, if possible, visit each chartered Lodge, for the purpose of examining the records, compendiums, etc.

Which we think a good move and so did the Grand Lodge ; the suggestion was adopted.

A committee was appointed to report upon the practicability of reducing the volume of the printed proceedings. The committee reported in favor of authorizing the Grand Secretary to *condense* the reports of the Committees on Charters, Dispensations and Accounts, and to *curtail* the reports of other committees, except that on Foreign Correspondence, with reference to which they say :

2. That we are opposed to condensing or omitting the report on Foreign Correspondence, believing that in a well-written review of the proceedings of sister jurisdictions just credit may be reflected upon ourselves. We also are of opinion that such reports tend to promote fraternal feeling and an interchange of fraternal courtesies between officers and members of the various jurisdictions, and that if Nebraska can hereafter secure the services of as efficient, able, and faithful committee as labored upon the report of 1874, we shall have no cause to regret any comparison between our own and the reports of other states.

The proceedings of the Grand Lodge are stereotyped each year.

We present an extract from the Oration delivered by Bro. William H. Morris :

That unworthy persons gain admission into our order for idle or selfish purposes is true ; true, likewise, they kneel at the sacramental table, and even mount the steps of the pulpit. Yet this affords no justification for railing at religion, or for condemning the ministry ; but it admonishes us to guard well our outer doors against the approach of such persons ; and to our erring brother we should whisper good counsel, and warn him of his approaching danger. That we fail in this most essential duty, is also true. For one reason and another, which we strive to argue to ourselves is sufficient, we omit doing that which had we done, perchance one who was tottering to his fall would have been rescued, to be an ornament to our institution and a blessing to himself. Our duty, then, should be performed, not coldly, but with a genial, hearty, desire to fully perform our

duty. We should not fail to tenderly remind the straying one of his fault, wearying not that an inattentive ear gives little heed to the golden words of brotherly advice, but, still trying, endeavor to aid his reformation: for—

“There’s never a garden growing
With roses in every plot,
There’s never a heart so hardened
But it has one tender spot—
We have only to pursue the border
To find the forget-me-not.”

Affiliation fee was abolished.

The Report on Foreign Correspondence, which well deserves the encomiums bestowed by the Grand Master, was presented by Bro. J. N. Wise; it embraces a review of the proceedings of forty-six Grand Lodges—Minnesota for 1875, included.

Under the head of Georgia, relative to work, he says:

We meekly inquire how it will be ascertained to be the old “reliable,” “simon pure” article, when the committee *does* report. Every Grand Lodge in America has the “*true work*,” “as it has existed from time immemorial,” and yet we venture the assertion, fearless of contradiction, that no two of the Grand Lodges *in the world* agree precisely in the language used in the *work and lectures* pertaining to Masonry. Doctors will differ, you know, Bro. Blackshear.

Under the head of Michigan, on the Bible question, he says:

In this “land of civil and religious liberty,” where the Bible, or Holy Scriptures, are universally held as of divine origin and authenticity—even *by Masons*—we think a seeker of the mysteries should acknowledge his faith that far, before he farther goes. If we were in Constantinople, we should accept the Koran as *their* “Great Light,” and we should have implicit faith in the honesty of their belief in it, and that their obligations thereupon or thereto are entitled to as much credit as ours, *here*, upon or to the Holy Bible as *our* “Great Light.”

Under the head of Montana, having reference to the ballot, he says:

If the ballot on advancement be upon *proficiency*, as is almost universally held, then the applicant has a Masonic right to present himself for examination, and renew his application for advancement, at every succeeding stated communication until he shall prove successful. If, on the other hand, he is perfectly proficient, but there are *other* grounds sufficient to prevent his advancement, then is it manly, *saying nothing about Masonic*, to stab him in the dark, or deceive him by an assurance that the rejection is the result of insufficient proficiency, when *he* knows, and *every member of the Lodge* knows, that he has passed a perfect examination in that respect?

The truth is, that a ballot on advancement is not sound in principle or practice. When a profane petitions for the mysteries of Freemasonry, he

asks for all there is in Ancient Craft Masonry; and when the Lodge *accepts his petition* they *grant what he asks*. As soon as the Lodge has complied with its part of the agreement—that is, giving him all the light there is in the Entered Apprentice degree—and he has complied with his part—that is, learning what there is in that degree—then it is his right to receive the next degree, and the agreed obligation of the Lodge to confer it upon him, unless it has been discovered in the meantime that he is morally unfit to receive further light, in which event is it not the duty of the Lodge to prefer charges, and give him an opportunity to prove himself worthy? When will Masonry assume an open, candid position upon this question? Or will we content ourselves to suffer these covert attacks to be made on a brother, because, forsooth, he happens not to have attained to the third degree? An Entered Apprentice is a Mason, to all intents, as much as a Master Mason, and is entitled to as much and as fair consideration, when his moral qualities are in question.

Under the head of Vermont, he goes for those Lodges whose stated communications are governed by the full of the moon:

An old anti-Mason named *Moon* had made sad havoc in Vermont by interfering with and preventing regular communications of many of the Lodges. Their regular meetings are governed by the fulling of the moon, and it so happened that April in 1874 had cheated, wronged, and defrauded May out of her full moon, and the consequence was that many Lodges were cheated out of their May meeting, and their annual election of officers, which occurred in that month, went over by default. Grand Master Davis, however, was equal to the emergency, and required April to make restitution, by deciding that the second or last full moon in April was in May, "or words to that effect."

We suggest that a General Grand Communication of all the Grand Lodges of the *sphere* be convened next year in *Philadelphia*, to take some united action upon this irregular, clandestine way in which the moon has been doing business of late. And we would meekly suggest that that *august body* when so convened, adopt, unanimously, a resolution requesting her to *expand* to her *fullest proportions* at least *once* in *each month*.

It appears that we got our "foot in it," in our report of 1875, Bro. Wise says "Nebraska for 1874 being 'noticed,'" and Bro. Bowen gave us jessie, for not appreciating the design of the Grand Master's seal.

The proceedings of the Grand Lodge came to hand after our report was closed and the manuscript in the hands of the printer. The printer man demurred to additional matter unless as Adenda No. 2, but by a judicious use of blarney we succeeded in getting a "notice" inserted—so much Bro. Wise for that "noticed."

About that seal business, an explanation is not so easy a matter—we will try—

We have a notion that, what with, "Grand Master's private seal," "Salary of Grand Master," "Private Secretary to Grand Master," &c., &c., the dignity of the office is not being elevated in these latter days. It is only within a few years that we hear of such matters, but we do hear of endeavors being made to divest the Grand Master of recognized powers and inherent rights, and we do not believe that the exchange pays. We would have no objection to "Grand Master's Library."

Entertaining those notions, and in a hurry, we did not stop to choose words relative to the "Grand Master's seal."

As to the seal *per se* we must acknowledge the beauty and appropriateness of the design; there is a whole lesson of symbolism in it; had we reflected a moment, we could not have avoided the conclusion that it was the handy work of the Grand Secretary, our criticism took the wrong direction.

M. W. Alfred G. Hastings, of Lincoln, was elected Grand Master; and

R. W. William R. Bowen, of Omaha, re-elected Grand Secretary.

NEVADA.

We knew that there was something wrong somewhere, that we received nothing from Nevada. We found the explanation in Bro. Gouley's report, from which we copy:

[The following personal letter explains itself. It is needless for us to say that we sincerely sympathize in their loss.]

VIRGINIA, Nevada, April 21, 1876.

FRANK GOULEY, ESQ., St. Louis, Missouri:

Dear Friend and Brother: Your inquiry concerning our Grand Lodge Proceedings for 1875 received. No session for that year was held, in consequence of a fire which destroyed not only our hall in this place, but all records, leaving us not even a white apron. This misfortune compelled a postponement to the second Monday in June next, when, or as soon thereafter as possible, we will report. In the meantime, believe me when I say, we are "not dead, but sleepeth."

Wishing you long life, health and prosperity, permit me to subscribe myself,

Very truly and fraternally yours,

J. C. CURRIE, G. Sec.

As an earnest of our sympathy, we tender to the Grand Lodge of Nevada a set of our proceedings, and any duplicates of sister

jurisdictions that we have, to aid in repairing the loss in that direction to the extent of our ability.

NEW BRUNSWICK, 1876.

The Ninth Annual Communication of the Grand Lodge of New Brunswick was held at St. John, September 27, 1876.

Seventeen Lodges represented.

Thirty on the roll.

M.·. W.·. Robert T. Clinch, G.·. M.·., presiding.

Two Dispensations for new Lodges issued during the year.

The address of the Grand Master was confined to a brief report of his official acts, and of local interest. The total income of the Grand Lodge for the year was \$1,349.50.

The total membership of subordinate Lodges is 2,246.

The transactions of the Grand Lodge were of local interest,—reception of representatives, recognition of new Grand Lodges, refusal as to the Ontario body, adoption of a funeral service, and election of officers.

No Report on Foreign Correspondence.

M.·. W.·. Robert T. Clinch, of St. John, Grand Master, was re-elected; and

R.·. W.·. William F. Bunting, of St. John, re-appointed Grand Secretary.

NOVA SCOTIA, 1875.

The Tenth Annual Communication of the Grand Lodge of Nova Scotia was held at Halifax, June 2, 1875.

Forty-two Lodges represented.

Sixty-eight on the roll.

R.·. W.·. Allen H. Crowe, D.·. G.·. M.·., presiding.

The Grand Master was in New York, participating in the ceremonies of dedicating the Masonic Temple.

Five Dispensations for new Lodges were issued during the year.

Sixty-one out of the sixty-three active Lodges in the jurisdiction made returns for the year ending May, 1875.

“Whole number of Masons, in Lodges reporting, 3,295,”—an increase “of about 250” during the year.

The Grand Secretary says in his report that he fears “from the

shattered condition in which the proceedings of other Grand Lodges sometimes come to hand, that ours do not, in some instances, reach their destination," and reports a note received, acknowledging the receipt of proceedings seven months after they had been mailed.

At this writing it is the 15th of December; the Grand Lodge of Nova Scotia meets in June; we have not yet received the transactions of 1876. The foregoing, perhaps explains the reason—seven months from Halifax to a point in the United States!

The income of the Grand Lodge for the year was \$3,034. Grand Lodge is but ten years old, and has a cash balance of \$4,519.54.

The following notice of motion was given :

Resolved, That while this Grand Lodge recognizes the right of a Master of a Lodge to refuse a visiting brother admittance to his Lodge for good and sufficient reason, it is of opinion that, when such admission is refused to a Mason in good standing, the reason for such refusal should be furnished by the Master refusing the said brother, and if he is not satisfied with such reasons, the brother shall have the right to appeal to Grand Lodge, by whom the same shall be investigated.

Bro. A. H. Crowe presented a very able Report on Foreign Correspondence, embracing a review of the proceedings of forty-two Grand bodies, Minnesota for 1874, included.

Commenting on the secession of the Grand Master of England, he says, under the head of District of Columbia :

"Imperative," yes! but what an exhibition of utter helplessness—this abandonment of self-control, this humiliating resignation of mind into the hands of a power that is satisfied with nothing less than the unconditional surrender of the right of private judgment. The loss is his and not ours; and his loss has been our great gain, as subsequent events have proved. The noble example of the Prince of Wales in stepping forward and accepting the sceptre that had fallen from the hands of our weak brother,—and at a time when the arch-enemy of the Craft was gloating over the fancied terrible blow,—is the grandest Masonic event of the nineteenth century. Long live Albert Edward!

He quotes largely from P. . G. . M. . Griswold's address, and comments thusly :

Follow these instructions and we will have no cause to complain of lukewarm Masons or thinly attended Lodge meetings, nor have any necessity to advertise Lodge meetings in the public press of the day (a system we very much deprecate) with the significant rider: Work, third Degree.

Make the Lodge-room so interesting that the mere fact of a meeting being held is a sufficient guarantee that an hour or two can be spent pleasantly and profitably. Can any one wonder that at the present day, when so many opportunities are afforded for intellectual treats, that men of intelligence and education soon lose their interest in the Lodge when, too often, not only are the degrees murdered, but the English language as well.

On the question that is absorbing so much attention on this side of the St. Lawrence, he says, under the head of New Brunswick :

He very wisely and properly, we think, deprecates the idea of establishing in New Brunswick a Lodge to be composed exclusively of men of color. Having had some experience in the matter, we would advise our New Brunswick friends to leave well enough alone. We notice that many of our sister jurisdictions in the United States are also exercised upon the subject. They all agree that this unfortunate race is well enough in its place, but the difficulty seems to be to define where that place should be. We say, certainly not in a Lodge of Masons dedicated exclusively to their use. Masonry recognizes no such distinction. We think the subject ought to be dropped; the discussion of it is a blotch on the fair escutcheon of our institution. Let the ballot-box settle the question. If a colored man is unworthy of a seat with his more favored white brethren, then he should not be initiated. Every Lodge has the right to select its own associates. Let them decide for themselves, and depend upon it, the ballot-box will be better guarded than if left to any particular class.

We heartily endorse the following, which we find under the head of West Virginia :

We sometimes think that our neighbors create for themselves difficulties and annoyances that a little less law-making and regulations-enacting might have avoided.

Why arm the discontented and mischief-maker with such a weapon for evil?

This practice of the separate ballot for each degree, and the equally injurious one called *estopping* without charge or trial, are evidently producing their natural and legitimate results. Masonry has been quietly pursuing the peaceful tenor of its way with us here away down East, for the last hundred and twenty-five years, and the only ballot or estopping process, so far as we have learned, has been the first one; nor have we ever heard that the institution has suffered with us for the want of these Masonic clogs.

Let our material be what it ought to be—of mature age, sound judgment and strict morals,—and then let us select for Worshipful Masters or rulers of the Craft men of good report, true and trusty, and held in high estimation among their brethren and fellows for their intelligence and high moral standing, and, depend upon it, the machinery will move along smoothly, with perhaps an occasional, but, after all, a harmless interruption.

Under the head of Washington Territory, he touches upon another matter that tallies with our notions :

The law-making fever has become so prevalent, now-a-days, that the Grand Master who fails to have a rider of decisions to his report, may almost be considered a nonentity. It is scarcely to be wondered at, that some of our younger brethren get mystified. We think if they were given more gospel and less law, the institution would be the gainer, and fewer questions would be asked.

M.·. W.·. "Colonel" J. Wimburn Laurie, Grand Master; and
R.·. W.·. Benjamin Curren, Grand Secretary, were each re-elected, both of Halifax.

Bro. F. W. Dakin, of Windsor, Chairman Foreign Correspondence Committee.

OHIO, 1875.

The Sixty-sixth Annual Communication of the Grand Lodge of Ohio was held at Columbus, October 19th, 1875.

Four hundred and forty-three Lodges represented.

Four hundred and eight on the roll.

M.·. W.·. Asa H. Battin, G.·. M.·., presiding.

Twelve Dispensations for new Lodges issued during the year by the Grand Master, and four by the Deputy Grand Master.

The Grand Lodge, in 1874, adopted the following:

4. It is unmasonic for any Lodge of Masons to attend the funeral of a brother when the same is not under the control of, and conducted by, a Lodge of Master Masons. * * * When the words "Masonry" and "Masonic" are used by the Grand Lodge, such words refer to, and are understood to mean and include only, the degrees of E.·. A.·., F.·. C.·., M.·. M.·., and the official degree of P.·. M.·.

One of the Lodges in the jurisdiction resolved to celebrate St. John's day, in the June following, and invited a Commandery of Knights Templar to join it in a picnic excursion on that occasion; the Commandery applied to the Grand Commander for permission to do so; we quote a part of his reply as reported by the Grand Master in his address:

So long as the above offensive, unfraternal, discourteous and unmasonic rule remains unrepealed on the statute-book of the Grand Lodge of Ohio, I think it would be undignified in the Grand Commandery of Ohio, and she would be wanting in self-respect, should she continue to recognize the Masonic courtesies and amenities which have heretofore existed, almost from time immemorial, between the Lodges and Commanderies in this State and throughout the world.

If it is unmasonic for a Lodge to participate with a Commandery in the

solemn ceremony of depositing the evergreen in the grave of a deceased brother, can it be Masonic to meet together on festive occasions as Lodges and Commanderies? I think not. Let us be consistent. I therefore feel it my duty, as Grand Commander, however unpleasant it may be to my own personal feelings, to decline to grant the permission asked for, and to lay my interdict upon your appearing upon the occasion named.

The matter was referred to the Committee on Masonic Jurisprudence; the report was adopted, as follows:

1. That no Lodge under this jurisdiction shall participate in the funeral of a brother unless the same be under the exclusive control of a Lodge of Master Masons, or one of the Masonic organizations which recognize the degrees of E. A., F. C., and M. M., and make the possession of said degrees a pre-requisite to admission into such organizations, and that, when more than one Masonic organization attends the funeral of a deceased brother, but one funeral service shall be performed, but that in case the funeral be under the control of the Knights Templar, and their funeral service be performed, nothing herein contained shall be construed to prevent the Master Masons present from depositing in the grave the emblem of immortality and explaining its significance according to our ritual.

Relative to the joint occupancy of Lodge rooms, the following was adopted:

No subordinate Lodge in this jurisdiction shall permit its Lodge-room to be used by any other society or order whatsoever, nor shall it occupy any hall or room jointly with any other society or order, except by the special permission of the Grand Lodge or Grand Master; but nothing in this regulation shall be construed to prohibit a subordinate Lodge from using rooms jointly with a Chapter of Royal Arch Masons, a Masonic Council or Commandery, or other Masonic body.

We concur in the last, except that we would have made the proposition recommendatory instead of mandatory.

In places where convenient halls are easily obtained, the occupancy should be exclusive; but in villages where a suitable hall is not to be had except in conjunction with some other organization, we can see no particular impropriety in Masons availing themselves of the best the market affords.

As to the matter of mixed funerals, we regret to see that the Grand Lodge of Ohio submitted to outside pressure and surrendered her supremacy. "He is *only* a Master Mason" is getting to be a very common remark.

As the Lodge degrees are the basis of the whole Masonic fabric, the Grand Lodge should *give* rather than *receive* the Law.

The following resolution was adopted :

Resolved, That it is the sense of this Grand Lodge that, in the present era of progress, every Mason should be a subscriber to one or more Masonic periodicals, in order that they may be posted as to the great progress that is now going on in the development of the true history, science, and symbology of the institution.

Bro. John D. Caldwell, Grand Secretary, presented a document covering 132 pages under the style of Report on Foreign Communications, which is very difficult to characterise, but it is well worth reading and preserving ; to any one who desires brief notes on the settlement of Ohio, origin of Masonry in that State and every other, and a variety of matters too numerous to mention, we recommend to send and get a copy, as the matter cannot be found anywhere else.

M. . W. . Charles A. Woodward, of Cleveland, was elected Grand Master ; and

R. . W. . John D. Caldwell, No. 223 West Fourth St., Cincinnati, re-elected Grand Secretary, and is also Chairman Committee on "Foreign Communications."

We have not yet received the proceedings of the Grand Lodge held October, 1876. But we learn through the papers that the proposition to recognize the colored Lodges in that State, which has excited so much comment in the length and breadth of the land, was rejected by a large majority.

OREGON, 1876.

The Twenty-sixth Annual Communication of the Grand Lodge of Oregon was held at Portland, June 12, 1876.

Fifty-five Lodges represented.

Sixty-six on the roll.

M. . W. . John B. Congle, G. . M. ., presiding.

Three Dispensations for new Lodges issued during the year.

The Grand Master opens his address with a very graphic account of the visit of the Grand Lodge of Oregon to that of Washington Territory, and of the two, to the Grand Lodge of British Columbia. What with speeches, banquets, clam-bakes, dancing, etc., etc., it must have been an occasion peculiarly enjoyable.

The Grand Master reported but one decision.

Lodge A applied to Lodge B to waive jurisdiction over one of its F. . C. ., to enable Lodge A to confer the third degree. When the question came up, a member of Lodge B objected to the further advancement of the F. . C. .; the W. . M. . overruled his objection, stating that the question before the Lodge was, "whether we would waive jurisdiction or not." "A majority having voted in the affirmative, the W. . M. . declared jurisdiction waived."

The objecting brother appealed to the Grand Master, who decided,—

That an objection made to the advancement of a candidate when a waiver of jurisdiction over the candidate is requested, is valid and must be respected; that as soon as a brother objects, all further proceedings in the case are thereby stopped, and the W. . M. . should so declare it.

The Grand Master further says :

As such cases may occur again, I would suggest that this Grand Lodge adopt the following standing resolution :

Resolved, That whenever one Lodge shall request another to waive jurisdiction over an E. . A. . or F. . C. ., that said request lay over one communication, and that the ballot be spread, and, if clear, the waiver granted; *provided*, however, that no previous objection to the advancement of the candidate shall have been made, in which case the request shall be withheld until such time as the objection has been waived by the objecting brother, or ceases to exist either by reason of his death or by dismissal from the Lodge, in which event the ballot shall then be spread, if no further objection is made."

The resolution was adopted, the Committee on Masonic Jurisprudence concurring with the Grand Master.

The Grand Master proposed an amendment to the standing resolutions, which, with the addition of the last line proposed by the Committee on Masonic Jurisprudence, was adopted, as follows :

Resolved, That all Master Masons in good standing, members of subordinate Lodges of this jurisdiction, shall have the right, when present, to ballot upon the petition of any person for the degrees of Masonry in any Lodge in this jurisdiction, and also the right to object to the advancement of any brother.

This last is a "new departure." It may work well, but we are inclined to doubt it. Time will tell.

The territory of the Grand Lodge was divided into three Districts, each to be in charge of a District Deputy Grand Master, to be elected at each Grand Annual Communication by the brethren

of the District. For cause, the Grand Master may disapprove and reject the brother so chosen. The District Deputies shall be members of the Grand Lodge, "and bear the same relation to it as other elective officers."

The Report on Foreign Correspondence embraces a review of the proceedings of forty-four Grand Lodges, those of Minnesota, for 1875 and 1876, included,—the handiwork of P. . G. . M. . S. F. Chadwick—*nuf ced*.

Under the head of Connecticut, he says :

This resolution was adopted : "That no Master Mason in this jurisdiction, of twenty-one years' good and regular standing, shall be subject to discipline for non-payment of dues." Where is Bro. Pierson of Minnesota?

The resolution escaped our notice, but Bro. Pierson says that it proves that while Connecticut has, within a few years, engrafted the dues system in her regulations, yet she adheres to the old-fashioned notion that one who has borne the heat and burden of the day is worthy of a little consideration. It don't look as if the old horse would toll the bell in that jurisdiction.

Under the head of Maine, he says :

While we object to women becoming Masons, and recognize the fact that they cannot obtain the degrees, we fail to see the force of the objection to Eastern Star gatherings. We like the influence of women, and if some of our brethren could get a good "shake up" from them, it would matter but little in what name the good deed was done. We know brethren who would spend more time to prove that these Chapters were far from being Masonic, than they would devote to their duties to the Blue Lodge, and rather than visit either would give their leisure hours to the indulgence of popular vices. If some brethren will not go to "the Lodge," but pass their time unprofitably elsewhere, there is much to be admired in the offer to them of these societies where an evening could be turned to the benefit of Masons, their wives and daughters, in pleasant and instructive conversation.

While we are not particularly favorable to Androgynous Masonry, yet we heartily endorse the sentiments contained in the foregoing.

Before our Grand Lodge indulges in any more legislation on the dues question, we suggest to the members that they read the following extracts from Bro. Chadwick's comments, under the head of Minnesota :

We admire the letter of the law as well as its spirit, hence we may be regarded in Masonry as an old fogey. No higher compliment can be paid

to a brother than to say he is an old fogy in Masonry. With such a brother the landmarks are safe, and those who would deface them are safe also.

In the first place, this system of paying dues is no part of the ancient plan of Masonry, and since its adoption it has created more trouble, and to-day it is engaging the attention of more Grand Bodies, than any other question. In all the reports received at Bro. Pierson's table, there is not one, scarcely, that has not something in it touching the status of a Mason stricken from the roll for non-payment of dues. Minnesota at this session defines its position on this question, as will be seen in this review. There are several Masonic writers and some Lodges advocating the cutting off of this system of dues as a means of perpetuating the life of their Lodges.

* * * Grand Bodies differ in their mode of punishing brethren thus decapitated, hence we have no penalty that is satisfactory to all jurisdictions. This system of dues and the non-payment of them has led Grand Bodies so far astray that their legislation in many instances is the severest criticism that can be made on their attempt to regulate this matter. For instance, read the following from Minnesota, adopted at this session. After declaring those stricken from the roll for non-payment of dues to be non-affiliated, the Grand Lodge goes beyond its rightful power and virtually condemns them in the following words:

"While a deceased non-affiliate is not entitled to Masonic burial, yet it may be accorded him by courtesy, or as a favor."

What an absurdity! A Mason worthy cannot be buried by Masons because he is not a member of some Lodge! If it read that a non-affiliate could not claim the privilege of a particular Lodge as such, then it would answer, but the statement as it stands is clearly unmasonic. Since when, Brother Pierson, has a M.·. M.·. and a non-affiliate to beg this observance for himself or for a deceased brother? Since when has this duty we owe to a brother Mason become a matter of courtesy or favor, depending on the payment of dues? If a non-affiliate is worthy, why withhold from him a Masonic burial if it is requested? Is the fact that he pays no dues sufficient excuse? This decision says that it is, and unless it can be done through courtesy or favor, it cannot be done at all. There is a duty which one Mason owes to another that is older than the Lodge system. Masons bury their dead, not from courtesy or favor, but from a conscientious duty. There are, aside from this, many worthy brethren who cannot become members of Lodges, because their applications for membership have been rejected, many of whom are no doubt better Masons in principle than those who rejected them. This class is to receive Masonic benefits out of courtesy or favor or none at all. Away with such a doctrine. If all there is in Masonry lies in dues to a Lodge, Minnesota is right.

Brother Pierson, inasmuch as we are prominent as old fogies, let us place our names on the record for good, and unite in an effort to abolish this system of paying dues, now so prolific of mischief. Lodges can be sustained by a small collection every evening. By a willing offering, however small, brethren will sustain their organizations. Every one will contribute something, and no Lodge will have a member who will not do so and remain within its doors. We invite a careful examination of this important proposition.

We would like to present further extracts, but time, space, etc.—

M.·. W.·. J. H. Kunzie, of Umatilla, was elected Grand Master; and

R.·. W.·. Rockey P. Earhart, of Portland, re-elected Grand Secretary.

Bro. S. F. Chadwick, Chairman Committee on Foreign Correspondence.

PENNSYLVANIA, 1875.

An Annual Communication of the Grand Lodge of Pennsylvania was held at Philadelphia, December 27th, 1875.

“Bro. Alfred R. Potter, Right Worshipful Grand Master, in the chair.”

The Grand Lodge holds Quarterly Communications and at the end of the year publishes an “Abstract of the Proceedings” had.

At the Quarterly held in June we find two cases reported:

A petition for initiation had been referred to the usual committee for investigation; some time after, but previous to the report, one of the recommenders on the petition asked to withdraw the same, which was refused by the W.·. M.·.

Some time afterwards the committee made an unfavorable report and the W.·. M.·. directed the Secretary to report the same to the Grand Lodge.

The D.·. D.·. G.·. M.·. on being informed of the facts, instructed the Secretary through the W.·. M.·. not to make the report to the Grand Lodge, and directed that so much of the minutes in the case as took place after the demand for the withdrawal of the petition be expunged from the minutes.

From the decision of the D.·. D.·. G.·. M.·. an appeal was taken to the Grand Lodge.

The Committee on Landmarks, to which the matter was referred, sustained the action of the D.·. D.·. G.·. M.·., quoting the Pennsylvania law:

An applicant for initiation or membership, may withdraw his petition before report made thereon, or afterwards if the report be favorable.

It is generally held and such is the law in our jurisdiction, that a petition can only be withdrawn *after* a favorable report.

The Grand Master reported, that having been informed that a Lodge had admitted "as visitors six clandestine Masons," he in company with several Grand Officers visited the "Lodge and opened a Grand Lodge for the purpose of hearing whatever explanation the Lodge might be able to give." The "W. M." of the Lodge, admitted the reception of six clandestine Masons, and read a defense for said action."

The Grand Master revoked the charter and the Grand Lodge approved his action.

It would gratify curiosity to know what kind of defense could be made under such circumstances.

Was simply revoking the charter, commensurate with the offense?

In our Report of 1874 we suggested that investigations might develop facts which would enable Pennsylvania to contest with Massachusetts the claim for the palm, as to priority of location of the first Lodge in America.

Within the past year the Grand Lodge Library has come in possession of

"A Pocket Companion for Freemasons, published in Dublin, in 1735," containing a list of Lodges, proving beyond doubt that as far as at present known, the first Lodge in America met at the "Hoop" on Water street, in Philadelphia, on the first Monday in every month.

We present an extract from the report of the Committee on Appeals:

The gist of the offense against Masonic law, usage and landmarks, of which C. A. S—— is charged with having committed, is limited to the single act of his being present in Lodge No. 4** when, and at a regular stated meeting thereof, he witnessed the favorable action of said Lodge on the petition of an individual who was balloted for and approved, and found worthy of initiation and membership in said Lodge, when he, the said C. A. S——, knew from lawful Masonic information that insurmountable obstacles existed, which, if communicated to the said Lodge No. 4** by him, the said C. A. S——, would have stopped the proceedings on the part of Lodge No. 4**.

This is a very grave Masonic offense. It is one which the Grand Lodge holds to be inexcusable, and the landmark of Masonry visits with the penalty which must exclude the guilty from all association with the Fraternity.

Ignorance, inexperience, or lack of knowledge, or want of Masonic light, cannot for a moment be permitted to exempt one guilty, from the penalty. The Right Worshipful Grand Lodge has not the power, in such a case, to exempt one shown to have violated their landmark, from the

punishment which can only follow the commission of the offense. It is beyond the power of the Right Worshipful Grand Lodge. An attempt to exercise such a power is impossible of a successful result. It is a landmark that has been violated, and the Grand Lodge has no authority over the penalty for violating a landmark, none. The case stands beyond the reach of remedy.

Your committee offer the following resolution :

Resolved, That Lodge No. 3** be directed to expel C. A. S— from membership.

Bro. E. Coppee Mitchell presented the Report on Foreign Correspondence embracing a review of the proceedings of forty-five Grand Lodges—Minnesota for 1875, included.

We treasure the reports from such a conservative Grand Lodge as that of Pennsylvania ; a Jurisdiction that prides itself that even minor innovations are not tolerated. We regret extremely that we have been unable to get a copy of the proceedings of the Grand Lodge for 1874.

Under the head of Illinois we find the following, which we copy, as expressive of our situation with reference to the report before us :

It is a fact which all who have reviewer's work to do must have noticed, that a great abundance of good things from which we have to choose, produces a sort of hopeless inability to select one thing as more worthy than another, and in consequence the task is abandoned, and the selection is more meagre than if there were more inequality in the matter proposed.

At the Quarterly Communication, March 1st, 1876, a special Report on Foreign Correspondence was presented.

In anticipation that among the immense multitude of strangers from all parts of the world visiting Philadelphia during the Centennial, there would be a great number of Masons, the Grand Lodge directed that a special committee be appointed to report to whom such a Masonic welcome could be extended as became the honor and character of the Craft and of the Grand Lodge of Pennsylvania.

P. G. M. Richard Vaux presented the report, which enunciates principles that should be read by every Masonic student, we can only give a few selections :

It is admitted as a primary Masonic principle, that Freemasonry is limited by neither latitude nor longitude, but over the world it may exist as an institution, subject to no laws but those which it makes for itself. The autonomy and the jurisprudence of Masonry are the results of the Masonic

power exercised within the circumference of the landmarks. No human authority outside of the jurisdiction of the fraternity can legislate for it, either as to the scope of authority, or the basis on which it rests.

* * * * *
The establishment of a Grand Lodge is by Masonic authority solely and exclusively. There is no other power that can be invoked to sanction or protect a Grand Lodge but that which creates it, and which, when so created, it legitimately and Masonically represents.

A Grand Lodge, when established and its jurisdiction declared according to the principles of Masonic jurisprudence, is the sovereign and sole Masonic authority within the territory over which it asserts its supreme Masonic dominion.

* * * * *
To consider a body of Free and Accepted Masons claiming to be a sovereign and supreme authority, which is subject in any sense to the jurisdiction of a political government, or liable to its jurisdiction as a Grand Lodge of the Craft, is a contradiction, a denial and a renunciation of the very foundation on which it can exist, and the principles by which it can be recognized.

* * * * *
One of the surest tests of the peculiar inherent powers of the Masonic institution is, that it has all its rights and privileges in entirety. There can, therefore, be no subdivision of these peculiar rights. They constitute the essential element in Freemasonry. Any Grand Lodge of Free and Accepted Masons which professes or claims to be a supreme sovereign Masonic authority, cannot part with, surrender, grant, or alienate any of its inherent rights and essential principles outside of itself. The act of surrender is the act of self-destruction. If any one right or power is granted by a Grand Lodge to any other body, Masonic in name, style or title, that body is a clandestine assembly of, it may be Freemasons, but it is clandestine in Freemasonry.

The reason is patent. To surrender part of sovereign powers, destroys the supreme authority in so far as the power surrendered is vested in some other organization, and there cannot be a greater and lesser supreme power in any jurisdiction. If the power to surrender Masonic supreme authority is wanting in a Grand Lodge, but it nevertheless does surrender part of its inherent sovereign authority, the body exercising this granted Masonic power, exercises it unlawfully, and that is the essence of "clandestine" as applied to Freemasonry.

It is to be observed that the true meaning, the Masonic interpretation of *clandestine* is, that it is unlawful. Whatever is without the seal of lawful Masonic authority, is clandestine. Whatever act, or proceedings, claiming to be Masonic, and tried and tested from inception to conclusion, must be Masonically lawful, or lawfully Masonic, or they are clandestine.

* * * * *
Eight bodies claiming to be Masonic Grand Lodges in Europe have formed a Masonic Diet, or grand governing national Masonic authority, which assumes powers over, and regulates the rights and privileges of the inferior bodies that have surrendered these rights to this Diet. Among the

extraordinary powers claimed by this German Masonic Diet, or League, is "the right of jurisdiction," or a control over it. This Diet has the disposition, it would seem, to go into any Grand Lodge jurisdiction of the States of the United States, and set up Lodges, under the plea of nationality, that Masons so organized into a Lodge, are Germans, or work in the German tongue, and therefore owe allegiance to this German Grand Diet. This appears to be the logical deduction from a claim of the "right of jurisdiction."

* * * * *

The Grand Lodges which are assumed once to have been supreme and sovereign bodies, but have now surrendered some of their inherent powers which are inseparable from Masonic sovereignty, are :

I. The Grand National Mother Lodge of the Prussian States, zu den drei Weltkugeln, at Berlin.

II. The Grand Lodge of Saxony, at Dresden.

III. The Grand Lodge of Hamburg, at Hamburg.

IV. The Grand Lodge of the Eclectic Union, at Frankfort-on-the-Main.

V. The Grand Lodge of Freemasons of Germany, at Berlin.

VI. The Grand Lodge of Freemasons zur Sonne, at Bayreuth.

VII. The Grand Lodge of Prussia called Royal York, zur Freundschaft, at Berlin.

VIII. The Grand Lodge zur Eintracht, at Darmstadt.

Whatever may be the future relations of this Diet with lawfully organized Grand Lodges, it is very evident to every member of our Grand Lodge, that there can be no longer any Masonic intercourse with, or recognition by, the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, and the Masonic jurisdiction thereunto belonging, of either this Diet, or the emasculated Masonic bodies that are its present constituents, during the existence of this Diet with its present character.

The Grand Lodge of Pennsylvania is old enough and wise enough to understand her own duty, and no greater benefit can be conferred by her on her sister Grand Lodges, both in the States of our Union, and wherever Masonry is to be maintained on the landmarks, than by declaring in her conservative action, that no recognition can be given to this Diet, or its constituents. All time has proven that the abandonment of Masonic law brings its own condemnation.

"Bro. Robert Clark" was elected "Right Worshipful Grand Master"; and

"Bro. John Thomson" re-elected "Right Worshipful Grand Secretary."

Bro. Richard Vaux, Chairman Foreign Correspondence Committee, each of Philadelphia.

PRINCE EDWARD ISLAND, 1876.

The First Annual Communication of the Grand Lodge of

Prince Edward Island was held at Charlottetown, February 16, 1876.

Seven Lodges represented.

R. W. Thomas A. McLean, D. G. M., presiding.

The Grand Master was present on the second day.

The income for the year was \$570.90.

The transactions of the Grand Lodge were confined to perfecting its organization; and the reception and appointment of Representatives of other Grand Lodges.

Each of the Grand Lodges in the British Possessions in North America have formally recognized this new Grand Lodge, so also have most of the Grand Lodges in the United States.

There is every indication that the Grand Lodge is firmly seated among the Grand Lodges of the world.

M. W. "Hon." John Yeo, of Port Hill, was elected Grand Master; and

R. W. B. Wilson Higgs, of Charlottetown, elected Grand Secretary.

Please send us a copy of the proceedings of the Convention, Bro. Grand Secretary.

QUEBEC, 1875.

The Sixth Annual Communication of the Grand Lodge of Quebec was held at Montreal, September 22d, 1875.

Fifty-three Lodges represented.

Sixty-two on the roll.

M. W. James Dunbar, G. M., presiding.

We wonder how the following would work on this side of the line:

Printed forms of the order of business to be submitted to Grand Lodge, as provided by the Grand Secretary, were distributed amongst the members of Grand Lodge.

One Dispensation for a new Lodge was issued during the year.

The Grand Master announced the appointment and reception of a number of Grand Representatives, it is desirable that our Grand Lodge should have some "light" with reference to those mentioned in connection with Minnesota, there is nothing in our archives to show that one was ever commissioned either way.

The following notice of motion was given :

That a clause be added to the Constitution of this Grand Lodge, restricting the rites of Masonic burial to officers of Grand Lodge, Past Grand Officers, Past Masters and actual Masters and Officers of Masonic Lodges only, except by special dispensation from the District Deputy Grand Master, previously obtained.

The report of the District Deputies show the Lodges generally to be in prosperous condition.

No Report on Foreign Correspondence.

The total receipts of the Grand Lodge for the year was \$2,703.34.

Membership reported, 2,704.

This is the first copy of the proceedings of the Grand Lodge of Quebec with which we have been favored, will the Grand Secretary please furnish our Grand Lodge with a full file for reference? We will reciprocate.

M. . W. . J. H. Graham, of Richmond, was elected Grand Master ; and

R. . W. . J. H. Isaacson, of Montreal, re-elected Grand Secretary.

RHODE ISLAND, 1875.

The Eighty-fifth Annual Communication of the Grand Lodge of Rhode Island was held at Providence, May 17th, 1875.

Twenty-six Lodges represented.

Twenty-nine on the roll.

M. . W. . Nicholas Van Slyck, G. . M. ., presiding.

One Dispensation for a new Lodge issued during the year.

The following was adopted—any of the brethren of this jurisdiction contemplating a visit to Rhode Island will govern themselves accordingly :

Ordered, That visitors applying for admission to any subordinate Lodge in this jurisdiction, shall present a diploma or certificate under seal of the Grand Lodge of the jurisdiction from which they hail, and pass a strict examination, unless they are avouched for by some well known brother, as Masons in good and regular standing.

At the Semi-Annual Communication, November, 1874, a letter was presented from the Grand Secretary of Pennsylvania on the eternal jurisdiction question, as follows :

MY DEAR SIR AND BROTHER :—In answer to yours of the 6th inst., the

R. . W. . Grand Master directs me to say : that the Grand Lodge of Pennsylvania neither claims jurisdiction over any one removing from here to another State, with the intention of making it his permanent residence—nor does it recognize the jurisdiction of any other Grand Lodge over one who has removed to this State, with the intention of making it his permanent residence.

Transactions of local interest.

M. . W. . Nicholas Van Slyck, Grand Master ; and

R. . W. . Edwin Baker, Grand Secretary, each of Providence, were re-elected.

1876.

At the Semi-Annual Communication, Nov. 15, 1875, we notice a somewhat peculiar case reported.

The Grand Master issued an edict requiring that all brethren joining in the procession on St. John's day should wear a black silk hat, the W. . M. . of a Lodge disregarded the edict, and the Grand Master suspended him until the meeting of the Grand Lodge ; the Bro. appeared in Grand Lodge—

And declares upon his honor that his disobedience of the edict was because he denied the right of the M. . W. . Grand Master to prescribe the style of dress which officers and members of Lodges shall wear in public processions of the Craft, and because he believed the edict in question to have been beyond the prerogatives and authority of the M. . W. . Grand Master ; for these reasons and not intending any willful disrespect to the Grand Master or to Masonry he disobeyed the requirements of the edict.

The Grand Lodge by a vote of 68 against 2, suspended the brother until he should make suitable acknowledgment to the Grand Master, which he did and thus ended—

The Eighty-sixth Annual Communication was held at Providence, May 15th, 1876.

Twenty-seven Lodges represented.

Thirty on the roll.

M. . W. . Nicholas Van Slyck, G. . M. ., presiding.

Four Dispensations for new Lodges issued during the year.

The color question has assumed a new phase in Rhode Island, the Grand Master says :

These rejected petitioners, finding our portals closed against them, and thinking that anything called by the name of Mason would enable them to claim fellowship with and enforce recognition from us, sought the way

by and through, as we are informed, one of these organizations of so-called colored Masons, but through which we are uninformed. The organization applied to, departing from its practice of the past, gave such authority and took such steps as by it were deemed necessary to form a Lodge, which is now said to consist of white men, but is held under the authority and by permission of the said colored Grand Lodge. These men so made and this body so constituted now claim to be Masons, and have impudently or ignorantly endeavored to hold Masonic intercourse with regular Masons. I ought perhaps to say, that some have made application to this bogus Lodge, under the mistaken belief, founded as they have said, upon the false representation that such organization existed under and by the permission of this Grand Body, or under and by the authority of the Grand Master of Masons in Rhode Island—but being in time informed of their mistake, immediately dropped the matter, being content to leave in the hands of those having their petition the money that accompanied it. How far such false representations were made for the purpose of procuring that money is a matter of easy determination.

Relative to the proposed action in Ohio, he says :

But we have nought to do with the reasoning of this committee, and shall have nothing to do with this subject in Ohio, unless the Grand Lodge of Ohio shall commit suicide in abandoning its claim of the past, and which we have recognized, of sole and exclusive jurisdiction over the Craft in that State—when it abandons that claim and attempts to divide its jurisdiction with another, we must cease to recognize it for *more* than it claims for *itself*. We cannot conceive of a Grand Lodge without sole and exclusive jurisdiction within a certain and well defined territory. There can be no such thing as two Grand Lodges exercising co-ordinate jurisdiction in and over the same State—nor can we recognize the so-called “Colored Grand Lodge of Ohio,” unless it shall claim sole and exclusive jurisdiction in the State of Ohio. Should it so claim and could the rightfulness of that claim be established, then we could recognize it, but both cannot be recognized, and as neither (if the Grand Lodge of Ohio adopts the course marked out by its committee, and abandons its claim to represent the sole and exclusive jurisdiction of Masonry in Ohio) claims such sole and exclusive jurisdiction, nothing will be left for us but to interdict communication with it.

There need be no trouble in this matter founded upon color. We have had no trouble with the negroes in our State because we have taken, as it seems to us, the only true Masonic ground. If any body, of any nativity or race, or color, sets up for its own people a society and calls it Masonic, we claim no right to interfere or meddle with it or them, and we do not. We as Masons, recognize no distinction founded upon race, color or nativity, but a man of any race or color, born where he may be, possessing all the other qualifications, may be admitted to the Craft, with no restriction, unless it be deemed a restriction, that *he* as we all did and every Mason must, recommend himself to the brethren of the Lodge to which application is made. Freemasonry is not for all but only such as may be chosen from those that ask its privileges.

* * * * *

The Grand Lodge or the subordinate Lodges of Ohio may make as many Masons out of the negro race as it pleases, and we must and will recognize those so made as Freemasons—but we deny its power to give any Masonic vitality to any other Grand Body, it cannot delegate its jurisdiction, nor exercise it jointly with another, but must exercise it itself for itself. We may be permitted to hope that wise counsels may govern its action.

On the use of Masonic emblems, he says :

There is a desire upon the part of many to wear showy emblems upon all occasions which desire has led them to do great harm to the order. We have seen emblems flaunted to the public by persons doing no honor to the Craft, and have been informed of their being worn in places where no Masonic light could penetrate. Again there are those who upon all occasions and in the most public places make proclamation of their being Masons, and boast of their doing things on the square, etc. Whenever this is done in the presence of a true man its effect is saddening. It is through such men that a bad opinion is given of the order in the minds of right thinking persons, and an opportunity is given to the malicious to attack it. When one boasts of his morality, or parades his goodness or religion, it is a sure indication that he is rotten; and when a man attempts to trade upon his belonging to the order and to use it for personal or selfish ends you may be certain he is a stone not "fitted for the builder's use." Shun such a man and warn the unwary against him.

The District Deputies evidently have a good time in their visitations, as their reports relative to each Lodge winds up with "refreshments."

The proceedings are embellished with engravings of the City Hall, Providence; the Providence County Court House—the corner stones of which were laid by the Grand Lodge—and of a P. . G. . M. . and of a P. . G. . Treasurer; as are those of 1875 with the present and a Past Grand Master. They *are* engravings, not apologies, such as appeared in our proceedings two or three years since.

No Report on Foreign Correspondence.

Grand Master and Grand Secretary re-elected.

SOUTH CAROLINA, 1875.

The Ninety-ninth Annual Communication of the Grand Lodge of South Carolina was held at Charleston, December 14th, 1875.

One hundred and sixty-two Lodges represented.

One hundred and eighty-eight on the roll.

M.·. W.·. Jas. A. Hoyt, G.·. M.·., presiding.

Seven Dispensations for new Lodges issued during the year.

The following decisions were reported by one of the District Deputies :

1. A Mason whose name has been struck from the roll of the Lodge for non-payment of dues, is in the status of a non-affiliated Mason without a demit.

2. The standing as a Mason in the order is not affected by the non-payment of dues, but only to the Lodge. On the payment of his dues he has the right, if otherwise in good Masonic standing, to demand and receive his demit from the Lodge.

3. "If a member of two Lodges, does striking from the roll in one Lodge for non-payment of dues affect his membership in the other Lodge?"

I held: That striking from the roll in one Lodge does not affect his membership. His offense is not against the order when he neglects to pay his arrears, but against the Lodge to which he is indebted.

From the report of the Committee on Jurisprudence we select :

2. The same District Deputy Grand Master decides, that where a member of two Lodges, has his name erased from the roll of one of such Lodges, it does not affect his status, in the other Lodge. In this the committee also concur.

5. The committee, however cannot leave this subject of dual membership, without expressing their strong disapprobation of the practice, as one conducive of no good, either to the Craft or the individual Mason, except in rare instances.

7. The District Deputy Grand Master of the Eighth District calls attention to the practice occasionally prevailing, of one brother, at one and the same time, filling the position of Worshipful Master of two separate Lodges. The committee concur with him in his reprobation of this practice, as being contrary to the best interests of the Fraternity, and would recommend the adoption of the following resolution, as one of the Standing Regulations of the Grand Lodge.

Resolved, That no brother within this jurisdiction shall at one and the same time fill the position of Worshipful Master for more than one Lodge, unless by the special dispensation of the Grand Master.

10. The committee concur entirely in the ruling made by the District Deputy Grand Master of the Fourth District, in reference to the suing by a Lodge, in a civil court, for the arrears due by its members, and recommend that the same be confirmed. Masonic Lodges should be governed by Masonic law, and where the punishment provided by such law has been inflicted, the Lodge should rest satisfied.

In the opinion of the committee, the conferring of the Past Master's Degree is a *necessary* portion of the installation ceremony, and an absolute condition precedent, to the Master elect taking his seat in the East. And should it so happen, that on the night of the installation there is no one present competent to confer the degrees, the ceremony should be postponed until some such person can be procured.

All of which were adopted by the Grand Lodge.

A very excellent Report on Foreign Correspondence was presented by Bro. Chas. Inglesby, embracing a review of the proceedings of fifty-two Grand Lodges, all that there are in North America.

Under the head of Illinois, he says :

When all Masons were unaffiliated and Lodges were only occasional, there was no fixed membership nor any need of a Lodge fund; but as soon as they became permanent, then a fixed and regular membership and revenue became absolutely necessary to their proper conduct and prosperity—and such a revenue, could be best and most equitably raised, by an assessment of the members, in the form of annual dues. And as no one will deny, that in unity and organization there is strength, *we* believe it is the duty of every Mason to affiliate with some Lodge, and we think the Lodges perfectly right in saying that a non-affiliate shall not enjoy their Lodge privileges. But when the Lodges, and Masonry through them, have said that much, they have said enough. The non-affiliate may be entirely mindful of his general duties and obligations as a man and Mason, (we personally know of such cases) and still not choose to be a member of any particular Lodge, and it would be hard, in such a case, to shut him off from all Masonic communication. Brethren so brought into Lodges, would scarcely contribute to their harmony, prosperity, or usefulness, and generally, as members, their room would be better than their company.

In his review of Nebraska occurs the following :

In South Carolina non-payment of dues is not a Masonic offense; the Constitution of our Grand Lodge, holds it to be merely a violation of a Lodge regulation, and does not permit, in such cases, suspension or expulsion, but simply allows the Lodge to erase the name of the brother from the roll, and thereby terminate his membership in that particular Lodge, but not affecting his standing in the Fraternity.

Under the head of Ohio, 1875, he says :

We do not propose to argue the “ negro ” question. In this Report we have carefully avoided all and every allusion to it, as a discussion that can produce no good, but a vast deal of harm, by stirring up bad feeling and bitterness between brethren. We shall not now depart from the rule that we laid down for ourselves, but knowing and sharing the views of Southern Masons, most solemnly assure Brother Caldwell, and also Brother Drummond, of Maine, that no assembly of which Southern Masons formed a part could *harmoniously* recognize the so-called negro Grand Lodges. We state this simply as a fact, and although we have very decided views on the question, it entirely answers the necessities of this case to state the fact, without any explanation of its causes. We even seriously doubt whether such an assembly could temperately *discuss* this proposition.

These being the facts, is it not apparent that the "Masonic Assembly" had best not meet? Assuredly, we think so.

He says in his conclusion :

The Reports on Correspondence which are now submitted to our Sister Grand Lodges, and which it has been our pleasure to read and profit by, are generally characterized by so much wisdom, Masonic information and literary merit, that nothing short of the imperative demand of duty would induce us to assume the office of writing one. These Reports, in the care and elaborateness of their preparation, are a fair indication of Masonic progress, and are generally conceded to be the best method of conveying to the brethren useful knowledge and information of Masonic matters.

M. . W. . Wilmot G. DeSaussure was elected Grand Master ;
and

R. . W. . Charles Inglesby re-elected Grand Secretary, each of
Charleston.

TENNESSEE, 1875.

The Sixty-second Annual Communication of the Grand Lodge of Tennessee was held at Nashville, November 8th, 1875.

Three hundred and forty-five Lodges represented.

Four hundred and sixty-four on the roll.

M. . W. . A. J. Wheeler, G. . M. ., presiding.

Five Dispensations for new Lodges issued during the year.

The address of the Grand Master is a practical business document, he accounts for the delay in printing the proceedings thusly :

At the last session of our Grand Lodge, the Committee on Accounts reported something over seventeen hundred dollars in the Grand Treasury. The Grand Secretary informed me that he would not be able to print the proceedings of the Grand Lodge until near the commencement of our present session, as he needed the funds then on hand to pay his salary as fast as it accrued. Not feeling satisfied with so long a delay, and knowing that the Lodges of the State would have just cause to complain, I took the record and papers of the Grand Secretary and wrote out the proceedings, as best I could, except the tabular statements furnished by the Grand Secretary, and had them printed. To do this, De Soto Lodge, No. 299, at Memphis, kindly and fraternally came to my aid, and loaned the Grand Lodge the money to pay for the same, at a rate of interest less than they could have secured from reliable persons who desired the loan. The note of the Grand Lodge was given, and falls due this day, and without objection the same will be paid.

He in most eloquent terms announces the death of P. . G. . M. .

John W. Paxton; during the session, a Lodge of sorrow was held in his memory, Bro. H. M. Aiken pronounced the eulogy.

It is not particularly creditable to the Craft, that there should be reasons for action like the following, in any Masonic Body :

WHEREAS, A feeling of uneasy disquiet prevails among the members of this Grand Body in regard to the subject of electing Grand Officers, it being thought by some that brethren have used improper means to have their names put forward for positions :

1. It is therefore declared to be the feeling of this Grand Lodge that the offices of this Grand Lodge should be the free, voluntary gift of members, uninfluenced by ulterior considerations.

2. It is declared to be unmasonic for any brother to declare himself a candidate, or to use, or cause to be used, any influences to advance his own election.

We present an extract from the Report of the Committee on Masonic Jurisprudence :

Brother A., a M. M. and member of Lodge No. —, in good standing, died, leaving a widow and orphans in indigent circumstances. The Lodge of which he was a member refuses to contribute to her support because a new Lodge is organized nearer the residence of said widow and orphans, who continue to reside at the same place where her husband died, claiming it is the duty of the new Lodge to support them. Is the old Lodge right in thus deciding?

We answer that upon the formation of a new Lodge, it is entitled to all the benefits and assumes all the burdens and responsibilities within its territorial jurisdiction which properly belong to a subordinate Lodge. But whilst a Lodge, as an organization dispensing charity from a common fund, like a municipal corporation, is primarily bound to look after the indigent within its own territorial jurisdiction, yet, in the broad sense of our covenant relation, Masonic charity is not controlled by territorial jurisdiction, but a Mason's charity should be bounded only by his ability to contribute to the wants of the applicant. In this sense, Masonic charity attaches to individual members, and not to Lodges.

The committee approved a suggestion of the Grand Master to so amend the Regulations relative to granting of Dispensations for new Lodges :

That all petitions for new Lodges shall be signed by at least fifteen Master Masons, who shall be *bona fide* residents of the jurisdiction where the Lodge is desired to be located.

The Committee on Foreign Correspondence presented a report, and

“ On motion, said report was received and filed.” None printed.

M.· W.· J. G. Cawood, of Dandridge, was elected Grand Master; and

R.· W.· John Frizzell, of Nashville, re-elected Grand Secretary, and is also Chairman Foreign Correspondence Committee.

TEXAS, 1876.

The Fortieth Annual Communication of the Grand Lodge of Texas was held at Houston, June 7th, 1876.

One hundred and seventy-nine Lodges represented.

Four hundred and fifty-two on the roll.

M.· W.· Joseph D. Sayers, G.· M.·, presiding.

Eleven Dispensations for new Lodges issued during the year.

Referring to the increase of Lodges, the Grand Master says:

There is no doubt that the rapid increase of Lodges, which has marked the history of the order in this jurisdiction, has been and continues to be rather hurtful and injurious than otherwise.

The reports of your District Deputies strongly justify the opinion that the number of subordinates, when compared with the numerical strength of the members, and their ability to maintain themselves in such a manner as would be most effective in promoting the best interests of Freemasonry, is altogether too large.

Instead of bringing power, vigor and energy to the mother Grand Lodge, they have become an element of weakness—demanding and needing, instead of contributing support.

It would be far better that Lodges should be prohibited within a distance of twenty miles from each other, and such Lodges be well sustained in every particular, than that they should be as now—with almost an average of a half dozen to the county, the large majority of whom have but a small membership; indifferent buildings; scanty furniture, and that of the most inferior kind; unable to contribute to the relief of the needy and distressed; derelict in the payment of dues; and, worse than all, involved in debt.

Of all the Lodges in this jurisdiction, how many, may it fairly be supposed, are solvent to-day, and how many, without previous warning, could satisfy their present indebtedness, if immediate payment should be demanded? It is a fact which cannot be controverted, and to the truth of which our own experience bears positive witness, that no association, of whatever character, and in whatever business engaged, can be prosperous and successful if crippled in means and involved in pecuniary embarrassment.

A case of discipline was reported. The Grand Master was informed by a W.· M.· that a Bro.—

Was causing much trouble and confusion among the brethren, in con-

sequence of his disbelief in the authenticity of the sacred Scriptures, boldly and unequivocally expressed at such times and places as was calculated to give offense to those who heard him, and to bring reproach upon the Craft.

He had gone so far, on one occasion, as I was informed, when in the Lodge-room, as "to approach the altar, and, pointing to the Bible, say that he did not believe a word taught in it; that it was a book of lies; that Moses was an old thief, murderer, and liar; that he did not want such a book in his family, and that his children should not read it."

The Grand Master directed that charges should be instituted against the offending brother, and that the District Deputy should preside at the trial, he

Was also instructed that, if the charges and specifications were sustained by the evidence, and the Lodge refused to inflict the severest penalty, an appeal should be taken hence.

The accused was expelled. Served him right, not for his disbelief, but for his manner and mode *of*, and the time and place selected *for*, expressing such sentiments.

We present one of the decisions reported :

5. A Dispensation is issued for a new Lodge. Can one whose name does not appear in the petition, nor in the certificate of recommendation, nor in the Dispensation, be appointed an officer at the time the Lodge is set to work?

Answer.—He cannot. The recommending Lodge, the D.·. D.·. through whose hands the petition must pass, and the Grand Officer who issues the Dispensation, must act upon the petition, and when they have done so, the officers selected for the new Lodge must be of those whose signatures are to the petition.

Surely the Grand Master has not examined the question or he would not have recommended the recognition of the malcontents in Ontario as a Grand Lodge. Grand Masters are very apt to recommend and Grand Lodges to recognize the regularity of organizations before they come to a knowledge of the surrounding facts. In the case of Indian Territory some of the Grand Lodges that made haste to recognize have since reconsidered their action, and we believe that similar action will be taken with reference to another of those new organizations.

We are very often reminded of applicability of the sentence "make haste slowly" to Masonic action.

The system of disseminating the work through Grand Lecturers selected by the Grand Lodge was abolished.

A "Grand Lodge of Sorrow" was held in memory of the named brethren who had died during the year.

Bro. E. H. Cushing presented a Report on Foreign Correspondence, embracing a review of the proceedings of forty-six Grand Lodges, those of Minnesota for 1875 and 1876 included.

We make it a point to *read* all the reports that come before us, a course that we have pursued for many years, and one which we find very advantageous, as it not only furnishes employment for leisure hours, but stores the mind with Masonic information not attainable from any other source.

We always read Bro. Cushing's reports with pleasure, an able, discriminating writer, tenacious of his opinions, yet he avoids hurting when he "treads on corns."

Under the head of California, he says :

The discussion and legislation about non-affiliants all finds its beginning in a disposition to find fault with others who are not as good as ourselves. It is far easier to carry the load cheerfully, and be thankful for a chance to do good to those who have not deserved it, than it is to force people to the performance of distasteful duties.

Under the head of District of Columbia, we find :

Masons make Lodges and Grand Lodges, being represented in Grand Lodges through their Lodges only for convenience sake. The Grand Lodge is, in fact, the assembly of all Masons, or was originally, and it is only because all Masons cannot get to the Grand Lodge that they delegate authority to represent them. Hence the Grand Lodge is the supreme authority, and it cannot only issue orders to Lodges, but to individual Masons, at pleasure, and its orders will be disobeyed with peril; and the Grand Master is the Grand Master of Masons within the jurisdiction of the Grand Lodge, whether those Masons belong to Lodges under his authority or not. While they are within the bounds of the Grand Lodge they are under its authority.

He is deficient in *veneration*, he has none for the "degree, so-called, of Past Master," and says under Florida ;

If brethren would learn and remember, and bear in mind, that this is a side degree of at best doubtful value and no authenticity, it would save them from laying too much stress upon it. We have, years since, seen strict constructionists leave a Lodge because the S. W. or the J. W. presided, as he had a right to under the Constitution, in the absence of the W. M. Such brethren piously believed that Solomon was at the bottom of all the nonsense of the Past Master's so-called Lodge, and that the Oriental Chair had a clean record back to the time when that much married party brought on premature old age by forgetting his own good

advice. It is almost a pity to upset delusions so fondly nursed, and so devotedly adhered to. The world is full of them, and nowhere more than in Masonry, at least in past years and in certain sections. People say things over till they believe them. Iconoclasm, so far as it is based upon truth, is one of the noblest of sciences. A graven image is no worse than a false idea, not so bad indeed, since a false idea is itself the soul of the image, and stands to it as the soul of man to the otherwise lifeless clay. Let us down with all error, no matter what the consequences.

Under Georgia he talks on another matter, as follows :

More than half of all the troubles of our Lodges come from the ambition of young men to wield the Master's gavel. More than half the Masters of Lodges who are thus new to the situation, are utterly ignorant of the Constitution, the Landmarks, the Grand Lodge Edicts, the customs and the modes of government of the institution. Hence, when called upon to decide questions, they evolve conclusions from the depths of their own originality, not always too deep to be sounded, and the views of those who have had more experience are outraged. Sometimes young Masons make the best Masters, but such are only men of principle, and students, and whose ambition is more the good of the institution than personal advancement.

We commend the following to the Lodges in this jurisdiction, we find under the head of Kansas :

The Secretary of the Lodge should be a permanent officer, if no other member is. Upon him depends, far more than on the Master, the uniformity and regularity of the working of the Lodge. As in Government departments the first clerks are often retained through half a dozen administrations, because of their familiarity with the workings of the departments, so in Masonic bodies should the Secretary be a good officer, and then hold the office as long as he can be persuaded to do so.

Under the head of Minnesota, he says :

Upon the subject of hurrying the work, the Grand Master lets out information of a practice that has somehow got into vogue in Minnesota that varies from that of most other Grand Lodges.

* * * * *

The rule of requiring a month to intervene between the degrees is so prevalent in America as to be deemed general. Minnesota must discontinue this bad practice.

With all due deference to Bro. Cushing, we consider it *good* practice. We make *proficiency* and not *time* a qualification for advancement. We believe that there is not an instance on record in this jurisdiction where a Grand Master has issued a Dispensation to confer a particular degree. With us, a candidate is invariably examined in open Lodge on the degree attained before advancement ; if our laws are complied with, every Mason *made in* the

jurisdiction is prepared to stand an examination preparatory to visiting a strange Lodge. If, in this jurisdiction, a candidate is in a *hurry* to receive the degrees, he must take the time to learn the work—no dispensations are granted—if he learns the work in twenty-four or forty-eight hours—well, he can be advanced, if it takes him six years, well, because he must pass an examination in open Lodge, if the examination is not satisfactory the W. . M. . tells him so right then and there—we don't think it “a *bad* practice.”

Again—noting Bro. Griswold's address he says:

“But his mode of getting over the ‘freeborn’ landmark is rich.”

Quotes a paragraph and says:

Let us carry this a little further, “where any mere technicality stands in the way” of a drivelling idiot, it must stand aside. When in the way of a man with one leg or no arms, or blind, or a woman, it must stand aside. When in the way of an atheist, it must stand aside. In other words, Masonry owes more to those who are outside of its pale, and who can never come within, but by breaking down the doors, than it does to its own Constitutions! If this is not a reduction to the absurd sufficient for the purpose, let us quote one more sentence:

“‘The Almighty never yet made a slave,’” therefore all men *are* free-born, and a proper construction of this word does not put any legal hindrance in the path of *any* colored man who wishes to find his way into a Masonic Lodge.”

But, in point of fact, many men, both now and in all ages of the world, have not been and are not free-born. When men run against facts, and blindly beat their heads about them, it is not surprising they become stupid. Bro. Griswold lost his reasoning powers in the encounter.

Copies our comments on the action of Delaware relative to Alpha Lodge, New Jersey, and says:

In this we agree entirely with Bro. Pierson. It is not so very long ago since free-born negroes were admitted into Lodges in more than one of the Southern States, nor will it be so very long again if fanaticism elsewhere, and where the question is not an active one, does not interfere.

* * * * *

The negro must be eliminated from these discussions, and the issue joined upon naked principles, and not upon caste, or color, or local prejudice. If caste is to be permitted to have weight on the one side, it will necessarily have the more upon the other, and there are two hundred thousand good and true Masons in America who not only have prejudices, but rights as well, which rights antedate all claim of the thirteen thousand clandestines to the sympathies of any of us. Let the brethren turn that over in their minds and see what they think of it.

In our last report we asked the question, "Are Hebrews debarred initiation in Texas?"

To which Bro. Cushing replies:

Hebrews are not debarred in Texas, because they believe the Bible. Masonry does not pretend to be a distinctively Christian institution, but it does pretend to be a Bible institution. Its whole moral code, its whole drama, its whole machinery is distinctively derived from the Bible. And Bro. Pierson would find it as difficult to initiate a Chinaman or a Brahmin, or any other heathen, as he would to make up the institution or any like it upon the Avesta, or upon the maxims of Mencius. Does he ask what becomes of the dogma of universality? We reply, it is as pure a piece of nonsense, in the sense many have applied it, as is the legend that Solomon was our first Grand Master! These legends have their value, but they must not take our attention from the substance of which they are simply the clothing. Masonry is universal in the same sense that Christianity is universal—it has a universal adaptability to the human race; but all men, before they can be made to comprehend and appreciate it, must become believers in the Bible, and be willing to be guided by its teachings.

Under the head of Wisconsin, he says:

We apprehend one reason why Foreign Correspondence Reports are not read is, that they are not sufficiently interesting to make them worth reading. The preparation of them too frequently falls to the lot of people of no scope to comprehend, nor of any judgment to form conclusions in matters to be discussed. A dull repetition of dry data is no more imparting information than pouring peas into a tin pan is music. Scissors are good in their place, but too much scissors makes patchwork, and though patchwork is sometimes very pretty, it takes women to make it so. It is not man's work, and they always fail when they undertake it. Some reviewers do not criticise—probably because they ought not without more knowledge than they are likely to attain. The discussions that have grown out of the brotherly criticisms in Foreign Correspondence Reports have done more to unify Masonry than all the rituals in the institution. They have done more to make symbolic Masonry the great, beautiful, honest, noble institution it is, than all other influences combined. Every year the diligent student sees the progress made, and remarks the effects of these reports as more fixed, more definite and more lasting than all Grand Officers' addresses and all jurisprudence judgments put together. We do not say this in the spirit of magnifying the office, but because it is a fact, and should be said, and the occasion offers. Fortunately, it occurs at a point in this report, when, if we hear of it again, there will be some evidence that some reader has got pretty well along through the document, and is likely to have had his attention enough excited to notice what is going on.

M. W. Marcus F. Mott, of Galveston, was elected Grand Master; and

R. W. G. H. Bringhurst, of Houston, re-elected Grand Secretary.

Bro. E. H. Cushing, also of Houston, Chairman Foreign Correspondence Committee.

UTAH, 1875.

The Fourth Annual Communication of the Grand Lodge of Utah was held at Salt Lake City, November 9th, 1875.

Six—all the Lodges in the jurisdiction—were represented.

M.·. W.·. Charles W. Bennett, G.·. M.·., presiding.

The receipts for the year were \$1,230.00, an average of over \$200 from each Lodge.

Total number of Master Masons, 365.

The Lodges expended \$1,286.00 for charity and they have a balance of \$6,312.70 on hand.

One hundred and twenty-two dollars and twenty-five cents was expended on Library account.

Transactions of Local interest.

Bro. Christopher Diehl again presented the Report on Foreign Correspondence and is in all respects fully up to his former efforts in that direction. The Report embraces a review of the proceedings of fifty Grand Lodges—those of Minnesota included.

Bro. Diehl, does not believe in the resurrection of the body, he says so—advocates cremation,—thinks “that it is nothing but just that a Lodge should reimburse another Lodge for charity bestowed, or funeral expenses for one of its own members”—objects to our use of the words “Order” and “Subordinate Lodge,” we admit the propriety of the criticism, and concur that “Freemasonry is a ‘Fraternity,’ an ‘Institution,’ ein *Menschheitsbund*,” we do not understand the last word, but we concur all the same.

Under the head of Virginia, he says that he

Became a Mason on account of the universality of the institution, of which he had read before he petitioned a Lodge for initiation, and since that time he has informed himself enough to learn that this is no imagination, but truth, and for this reason and on account of the humanizing influences of the Fraternity he now works for it.

A residence of ten years in Utah has convinced me that religion cannot and never will unite the human race; if anything, it widens the gaps which already exist between the different sects. But Freemasonry can fulfill that mission, and is, as we believe, from its very organization destined to unite all into one common family. The Christian, the Jew, the Heathen, the Hindoo and the Mohammedan, the white, the red and the black colored, all

will join in, and obey Abou Ben Adhem's: "Write me as one that loves his fellow-man." When that event comes, an unknown land will embrace us both, but that it will come is my firm belief, and with it I exclaim with Dr Martin Luther: "Here I stand, I cannot do otherwise, God help me, Amen!" Let us keep religion outside our Lodges.

But—we can't give Utah three pages this time.

M. W. Edmund B. Johnson, of Corrine, was elected Grand Master; and

R. W. Christopher Diehl, of Salt Lake City, re-elected Grand Secretary, and is also Chairman Foreign Correspondence Committee.

VERMONT, 1875.

An Annual Communication of the Grand Lodge of Vermont was held at Burlington, June 9th, 1875.

Eighty-eight Lodges represented.

One hundred on the roll.

M. W. Nathan P. Bowman, G. M., presiding.

Under the head of Spurious Work, the Grand Master says:

On the 10th of January I received a communication from a brother of Mt. Vernon Lodge, No. 8, at Morrisville, informing me that a printed work in cypher, called "Ecci Orienti," was being sold in that vicinity, claiming to be the correct work and lectures of this jurisdiction and authorized by the officers of this Grand Lodge. I immediately directed the Grand Secretary to issue a circular to all the Lodges in this jurisdiction, warning the brethren against the use of the work and directing the Masters of Lodges to prefer charges and punish any Mason who should be instrumental in circulating the work.

All such books are the legitimate successors of the "Mnemonics," if the one should be patronized why not the others? We say away with the whole of them, but how to reach them, that's the question.

The Grand Secretary in his report says:

The Lodges have done little work during the Masonic year. Twenty-one Lodges have done nothing. Forty-two have taken one initiate each, and so on—two, three, and twelve. The returns show really a decline in the jurisdiction at large, but the spirit of Masonry is still abroad. The depression of labor and the financial stringency have undoubtedly retarded, in a measure, the increase of members.

* * * * *

The union of feeling between brethren of different sections is another good sign of the prosperity of Masonry in this jurisdiction, and I trust

this may be encouraged in all sections of the State. Nothing is more promotive of this union of feeling than the visitation of Lodges to each other, which is not a burdensome task, but always proves a pleasant service. Let Lodges visit each other, and thus, by mutual acquaintance and interchange, breathe the true spirit and purpose of our beloved institution.

This last is a good suggestion and we commend it to the brethren of this jurisdiction.

The committee on the republication of the proceedings reported that the "Record Book of the Grand Lodge from 1794 to 1840 is missing," the Grand Secretary was instructed to issue a circular relative to the missing documents. We have a few copies of proceedings between the years 1827 and 1846, which we would cheerfully *loan* the committee if required, one of them contains the Constitution of 1794.

Transactions of local interest.

The Report on Foreign Correspondence—his eleventh—was presented by Bro. Henry Clark. The report embraces a review in the fraternal style of the author, of the proceedings of forty Grand Lodges—those of Minnesota for 1875 included.

On the lack of interest manifested by members of Lodges, he says:

One attributes it to the want of care in the selection of officers; another, that there is too much labor and too little refreshment, and we are losing sight that Masonry is a social institution. Still another says it is to be found in the almost universal neglect into which have fallen the festivals of the institution. We are disposed to agree with the latter view, believing if we visited more, came together oftener on public occasions, and thereby knew each other better personally, there would be far more interest manifested in the work of the Lodge and in Masonry generally. It is evident to the most common observer, that the regular communications can be made more attractive than by always following the mere routine of business. The conferring of a degree upon a candidate at each regular meeting has the effect largely to increase the attendance. If there was less "rush" in hurrying a candidate through the several degrees, and only one degree at a time be conferred, there would generally be work, and it would work no hardship to a candidate to be three months in receiving the degrees, and would be greatly to his instruction and advantage.

It is a question whether our work and business is not drifting into mere formalism, and the social element being lost sight of. As one writer expresses it, "Let us return to the ancient custom of refreshment—which almost amounted to the dignity of a landmark. Even if we cannot afford no more than crackers and cheese and a cup of cold water, seasoned well with wit and joke and brotherly greeting."

He says in his conclusion :

We believe there is no greater stimulant to our wide-spread Fraternity than the intelligence that comes to them of doings of the Craft elsewhere. Therefore the compiler has toiled, as a labor of love and devotion, to present to those whom he represents a faithful *resume*. None know the toils and vexations of a compiler of a Report on Foreign Correspondence until they have performed the duty. There is, however, a satisfaction that comes in the wages of love to him who toils for the benefit of others, while he fully feels conscious that his labors are unappreciated, and sometimes severely criticised. Yet the consciousness comes to him amid his trials that a future generation will appreciate and honor his labors for the Craft.

* * * * *

Masonry has been materially strengthened by the acceptance and admission of "good men and true, who have been welcomed to the privileges of the institution," and yet the percentage of rejections is larger than for many years. This indicates a healthy condition, and is evidence of a determination to guard more closely the portals of the Lodge-room, and admit only those who will conform to the requirements of Masonry. Let us pray that the Guardian of Masonry will

"Show us the truth and the pathway of duty,
Help us to lift up our standard sublime,
Till earth is restored to the order and beauty
Lost in the shadowless morning of time;
Teach us to sow the seed of many a noble deed;
Make us determined, unflinching and strong.
Armed with the sword of right,
Dauntless amid the fight,
Help us to level the bulwarks of wrong."

M. W. Nathan P. Bowman, of St. Johnsbury, Grand Master; and

R. W. Henry Clark, of Rutland, Grand Secretary, were each re-elected.

VIRGINIA, 1875.

An Annual Communication of the Grand Lodge of Virginia was held at Richmond, December, 13th, 1875.

One hundred and forty-three Lodges represented.

Two hundred and thirty-three on the roll.

M. W. W. B. Taliaferro, G. M., presiding.

Twelve Dispensations for new Lodges issued during the year.

We present a selection from the address of the Grand Master :

A Mason once a Mason, always until death or Masonic extinction or suspension puts a period to existence, has been the dogma long espoused

by many; and it would seem to be repugnant to the great principles of our faith, that one who had retired from the active duties of the Craft, after having worked in the quarries with fidelity, and drawn designs upon the trestle-boards with distinction—honored and respected by the profane world, and held free from reproach by his Masonic friends—should be placed upon the same plane with one who has been suspended or expelled; to the extent that he is denied the rights and benefits of Masonry.

A non-affiliate relinquishes many privileges by voluntarily demitting from his Lodge. He ceases to exercise the right to choose the officers, as well as of being himself promoted to the honors of his Lodge—he has no right to participate with them in the social hours of refreshment and recreation—but that he should be denied the general right of Masonic association, and the privilege of Masonic burial, without any violation of Masonic obligation, seems a departure from the original design of our institution.

* * * * *

Masonry is governed by universal benevolence and charity; it has no foundation upon pecuniary obligation or reward; it is no “trades union” or co-operative community—it existed before the days of the Bounderbys and the Gradgrinds, and the iron age of fact—and to retain and transmit it, in its old time purity, we must discard the compensation, quid pro quo, money, and co-operation features from its Constitution.

From the decisions reported we select :

1. A Lodge having conferred the E. . A. . and F. . C. . degrees upon a candidate, surrendered its charter, and afterwards the F. . C. . removes to another jurisdiction. Subsequently a new Lodge is chartered, with the original name, to occupy the old ground. Decided that the new Lodge has no jurisdiction over the F. . C. ., but that he must apply to the Lodge nearest to his new home

2. That the failure to obey a summons to show cause for non-payment of dues, is not such a violation of Masonic obligation as will subject the delinquent brother to trial for unmasonic conduct.

6. That a Master Mason when sick and needing attention has not the right to have watchers detailed from among the members of his Lodge to sit up with and nurse him.

7 That the Master of a Lodge does not possess the authority to detail and summon members of his Lodge to sit up with and nurse a sick member.

8. That there is no penalty for refusing to obey the summons of a Master of a Lodge to attend upon a sick brother—because such summons would be illegal.

11. A Mason removing from one Grand Jurisdiction to another, and fixing therein his permanent residence, voluntarily renounces his allegiance, and has no claim to the protection of the Masonic power beyond whose jurisdiction he has removed.

13. An Entered Apprentice removing from a foreign jurisdiction, and permanently settling in this, may be legally passed and raised without the consent of the Grand Lodge, Grand Master, or subordinate Lodge to

which he was originally subject—but Masonic comity requires that his Lodge should be consulted before conferring the degrees.

14. That a Mason who had been tried for an offense, found guilty, but not subjected by his Lodge to suspension or expulsion, but to the penalty of reprimand, was to be regarded as a member in good standing, and was entitled to Masonic burial, although the sentence had not been executed.

16. That to relinquish jurisdiction over an Entered Apprentice or Fellow Craft in favor of another Lodge, the resort to the ballot is not necessary, but the vote should be taken *viva voce*, and the majority should determine.

18. That a member of two or more Lodges being suspended by one Lodge for non-payment of dues, stands suspended in all, and a restoration to the rights and benefits of Masonry in the Lodge suspending him, does not restore him to membership in that or any other Lodge of which he was a member, but to be restored he will have to petition each Lodge, and be subjected to the test of the ballot in each.

19. That a Lodge reporting among its members one known to be suspended by another Lodge, is liable to discipline, and if it is brought to the notice of the Grand Master, the charter of the offending Lodge should be at once suspended.

20. That a Lodge admitting to membership a member of another Lodge in arrears for dues, becomes responsible therefor, and a refusal to satisfy a demand made for the dues of the delinquent will subject the offending Lodge to a suspension of its charter, in the discretion of the Grand Master.

One of the District Deputies decided :

That it is not competent for a Lodge at one Communication, to correct the record of a preceding Communication.

We guess that's so, but then why the record :

"The reading of the minutes of the last Communication were read *and approved*."

We find the following in the proceedings, but nary report :

The Chairman of Committee on Foreign Correspondence asked for further time to prepare their report, and for leave to publish the same with the proceedings; which was granted.

M.·. W.·. Wm. B. Taliaferro, of Gloucester Courthouse, Grand Master; and

"W.·." John Dove, of Richmond, Grand Secretary, were each re-elected.

Since writing the foregoing, the painful news has reached us that R.·. W.·. Bro. Dove is no more, he died in Richmond, November 25th, aged eighty-four years.

Bro. Dove had been a Mason upwards of sixty-three years—Grand Secretary of the Grand Lodge for fifty-eight years, and of

the Grand Chapter for about the same period, and Grand Recorder of the Grand Commandery thirty-one years, a length of service unprecedented in the annals of Masonry. He was the only one that we ever heard of that declined to receive the thirty-third degree.

We have in the past had frequent occasions to express our veneration for Bro. Dove, we have not words to add thereto.

WISCONSIN, 1876.

The Thirty-second Annual Communication of the Grand Lodge of Wisconsin was held at Milwaukee, June 13, 1876.

One hundred and seventy-two Lodges represented.

Two hundred on the roll.

M. W. Jedd P. C. Cottrill, G. M., presiding.

Four Dispensations for new Lodges issued during the year.

Among the decisions reported we notice :

3. Refused to allow the sale, within the jurisdiction, of a large plate containing the Lord's Prayer, mingled with Masonic emblems and those of the so-called Eastern Star. Decision was placed in part on the ground that, while the Lord's Prayer is one that every Mason conscientiously can and ought to use, yet it was undesirable and improper to expose it for sale, surrounded and mixed with a garnish display of Masonic emblems, even—and in part, because of the action of the Grand Lodge, last year, prohibiting all connection by Masons with the so-called order of the Eastern Star.

We suppose that the decision is all right,—but, who but a Wisconsin Grand Master would ever have thought of the matter? If the Grand Masters would all unite and interdict the sale of certain books in their respective jurisdictions, we opine that the Craft would be benefited thereby.

4. That the Grand Master could not, on application of the accused, after conviction, grant or order a new trial.

5. That a W. Master elect could not receive the P. M. degree in a Chapter of Royal Arch Masons opened upon the P. M. degree, as a prerequisite to installation; and that he could receive it only in a regularly convened convocation of P. Masters.

6. That if a Master elect failed simply to be installed at the annual installation, he might be installed afterwards; that his predecessor would hold over until the Master elect was subsequently installed; but, that if the Master elect declined to serve, a new election, by Dispensation, would be necessary. Also, that when a Lodge had failed to elect its officers at the time fixed in its By-Laws, a special election under Dispensation was necessary, with all the brethren summoned.

They have as good Masons in Wisconsin as can be found anywhere and yet they will have their own way, more than ten years ago we tried to bring one of their Grand Masters to our way of thinking, he "respectfully declined to argue the question in print," we have labored—or thought we did—with Bro. Cottrill, before he assumed the Grand East, but all of our hard work was of no avail, witness the following decision—

10. That the jurisdiction of a Lodge over an applicant rejected in it, was not divested by his subsequent removal into the jurisdiction of another Lodge; and, that he might re-apply to the former Lodge.

The Committee on Masonic Jurisprudence disagreed with the Grand Master on No. 5, they say :

That any Master Mason who has received the degree of P. . M. ., if conferred by a Chapter, is competent to be installed W. . M. . of a Lodge!!

We agree with the Grand Master.

Suppose the I. O. O. F. or any other society should, to serve their own purposes, arrange as one of their series a degree similar to one of our Blue Lodge degrees, would any Masonic body be justified in recognizing the degree?

The Chapter,—an organization that neither the Grand or subordinate Lodge knows anything about,—incorporated in the series a degree styled P. . M. ., and declared it the second of the series, that body has no right to confer the degree except in conformity to its own laws, viz. : upon Mark Master Masons, and the Chapter has no right to recognize the degree except as thus conferred.

Before Chapters were thought of, as a qualification to serve as Master of a Lodge, the party was required to pass through certain ceremonies and received certain information, these prerequisites were styled secrets of the Chair, in later times, degree of P. . M. .

Now while there may be some similarity between the two, they are not the same, the one is given as a qualification for the reception of other degrees; and the other as a qualification to preside over a Lodge of Master Masons.

The objects of the two are dissimilar, and should not be recognized as interchangeable.

On No. 10, the difference between the Grand Master and the

committee is about the difference between "tweedle dum and tweedle dee."

The Grand Lodge of Wisconsin some way, at all times, contrives to get the right man in the right place. Bro. Cottrill was relieved of the laborious duties of preparing the Report on Foreign Correspondence and made Grand Master, for which he was peculiarly fitted, at the same time they supplied his place on the Committee with Bro. Oliver Libbey, who presented a Report fully sustaining the reputation of the Wisconsin Committees.

The proceedings of forty-three Grand Lodges—including those of Minnesota for 1876—are reviewed in the brief space of 128 pages, and yet there is nothing of importance apparently omitted.

Of P. . G. . M. . Griswold's address, he says :

A considerable portion of the address is devoted to "colored Masons and colored Masonry," and after a careful examination of his suggestions and recommendations upon this subject, one cannot refrain from expressing the opinion that they savor rather of the arguments of an advocate, than the carefully considered statements of a judge. Several points are made against the policy and justice of exclusion, and the necessity of an early decision of the question is urged.

He closes his review of Minnesota with :

Since the above was written, Minnesota, by her action, seems to be about to follow in the wake of Ohio. We hope Bro. Pierson will be on hand to sustain the "Traditions of Freemasonry," support constitutional law, and maintain the right of single and exclusive jurisdiction.

We may be permitted to remark that Bro. Pierson will be found, as he has been in the past, standing by the "ancient landmarks," and battling against any changes in the old customs and usages of the Craft. While he would sustain liberal constructions, he cannot sustain the taking down of all the bars.

M. . W. . J. P. C. Cottrill, Grand Master ; and

R. . W. . John W. Woodhull, Grand Secretary—each of Milwaukee—were re-elected.

Bro. Woodhull is also Chairman Foreign Correspondence Committee.

WASHINGTON TERRITORY, 1875.

The Eighteenth Annual Communication of the Grand Lodge

of Washington Territory was held at Olympia. September 22d, 1875.

Sixteen Lodges represented.

Twenty-four on the roll.

M.·. W.·. James R. Hayden, G.·. M.·., presiding.

Two Dispensations for new Lodges issued during the year.

A large part of the address of the Grand Master is devoted to the "reunion." He says:

When it was proposed by M.·. W.·. Brother S. F. Chadwick, P.·. G.·. M.·., of Oregon, in his Report on Foreign Correspondence, A. D. 1874, to have a Masonic reunion of the Craftsmen distributed through, and now constituting three independent Grand Lodges, acting respectfully for the State of Oregon, and the Territories of Idaho and Washington, the suggestion met with marked favor, and the Grand Lodges of Oregon and Washington during that year initiated movements to secure its consummation. * * * The original plan was a reunion upon the sea-shore, the incidents cultivated and intensified Masonic friendship, a clam-bake and a good time. Masons were to bring their families, camp out, cheer and be cheered by each other,—in other words, make one of those *oases* in life's journey, ever to be remembered, because everything but what contributed to felicity was for the time to be forgotten.

We anticipate that hereafter the Grand Lodges of British Columbia, Idaho, Oregon and Washington Territory will date all documents — years after the Reunion.

About half the pamphlet containing the proceedings of these Grand Bodies is devoted to the good time had. Well,—we are only a leetle mite jealous that a similar "reunion" can't be had this side of the mountains.

Transactions of local interest.

Bro. T. M. Reed submitted a brief report. He says:

The Committee on Foreign Correspondence, under the restraining order of the Grand Lodge, passed at the last Annual Communication, have but a very short report to submit at this time.

We always enjoyed reading Bro. Reed's reports, and regret the action of the Grand Lodge.

M.·. W.·. Thomas T. Minor, of Port Townsend, was elected Grand Master; and

R.·. W.·. Thomas M. Reed, of Olympia, re-elected Grand Secretary.

WEST VIRGINIA, 1875.

The Eleventh Annual Communication of the Grand Lodge of West Virginia was held at Wheeling, November 9th, 1875.

"Every chartered Lodge in the jurisdiction was represented."
Sixty-seven on the roll.

M. W. Robert White, G. M., presiding.

Five Dispensations for new Lodges issued during the year.

A new Constitution was adopted.

The address of the Grand Master, as well as the transactions of the Grand Lodge, were of local interest.

No Report on Foreign Correspondence, although provision was made.

The total membership reported is 3,236.

The receipts for the year, \$2,371.50.

M. W. Kephart D. Walker, of Fairmont, was elected Grand Master; and

R. W. Odell S. Long, of Wheeling, re-elected Grand Secretary.

WYOMING, 1875.

We are in receipt of a pamphlet containing the proceedings had at a Masonic Convention held at Laramie City, December 15, 1874, preparatory to the formation of a Grand Lodge for the Territory, and of the First Annual Communication, held at the same place, October 12, 1875.

Four Lodges were represented in the Convention, three chartered by the Grand Lodge of Colorado, and one by that of Nebraska.

They started off right as the following resolutions, adopted after the organization, will testify:

Resolved, That no subordinate Lodge shall allow its hall or place of holding Masonic meetings, to be used for dances or other amusements, after it shall be dedicated for Masonic purposes.

Resolved, That the only penalty to be imposed by subordinate Lodges upon their members for non-payment of dues, shall be deprival of membership; and the member so excluded shall thereupon become non-affiliated.

Resolved, That it is at variance with the spirit of Masonry to make

nominations for officers in Grand or subordinate Lodges, and the practice is hereby prohibited in this Grand Lodge jurisdiction.

Resolved, That the Grand representative system be approved by this Grand Lodge, and our Grand officers are hereby authorized to reciprocate such appointments in each particular, the Grand Secretary keeping a record of all such appointments.

M.·. W.·. Edgar P. Snow, G.·. M.·., presided at the Annual Communication.

He says in his address :

I am pleased to be able to report that the members of the several subordinate Lodges are taking a deep interest in the work. One fact, however, deserves special notice, that the more scattered and remote the members are from the place of meeting, the greater the interest taken ; for instance, in Wyoming Lodge its members are scattered over a radius of one hundred miles or more from the Lodge-room, yet at every meeting there is a full attendance, and officers, though residing fifty miles distant, seldom miss a communication.

In a new jurisdiction like ours, it is of the utmost importance that we commence aright ; that we " make haste slowly " in all our deliberations. Legislation too hastily done is infinitely worse than none at all, for it not only confuses and encumbers our proceedings, but it must, sooner or later, be undone.

I believe that in no way can so much valuable information be obtained as through the Reports of the Committee on Foreign Correspondence. Mooted questions are discussed from every conceivable standpoint, grave errors are detected and pointed out, and that spirit of emulation as to who can best work, and best agree, is inculcated.

Is it not a lack of interest in the order that causes our Secretaries' books to be encumbered with delinquent dues, and our borders to swarm with non-affiliates ?

Have we not too much labor and too little refreshment ? Are we not losing sight of the great fact that Masonry is a social institution, formed for the purpose of bringing us together as a society of friends and brothers ?

In most Lodges, the W.·. M.·. takes the East at the appointed hour, calls his Lodge to labor, and the entire evening is spent in the work of the Lodge. At a late hour the Lodge closes, the W.·. M.·. comes down from the East, the brethren pass a few words of friendly greeting, and one by one file out of the Lodge-room, weary in mind and body, feeling that the time has not been well spent. The visiting brethren have no time to get acquainted ; there is no cultivation of the social faculties, and the social character, the very mainspring of the institution, is ignored.

But, brethren, it will be better for us to make fewer Masons and attend strictly to the duties we owe to each other and the Lodge. We must re-

member that we have other duties besides making Masons; that we owe something to those who are already Masons.

Let us see to it then that we make our Lodge-rooms attractive; let us make them homes for the brethren, places where all will find a hearty welcome. Let us throw open the doors of our Lodge-rooms and have our wives, daughters, sisters and mothers meet us in a social way.

This much to show the spirit that animates this new Grand Lodge. It appears to be well worthy of the recognition which it has received not only from its parent Grand Lodges, but from all those that have received official knowledge of its organization.

Total membership, 232.

M. W. E. P. Snow, of Cheyenne, was re-elected Grand Master; and

R. W. John K. Jeffrey, also of Cheyenne, re-elected Grand Secretary.

The printerman says that there will be two blank pages in the last form, as we do not propose to permit so large a "phat take," we copy from the Vermont report a list of European, &c, Grand Lodges with the number of subordinate—or as they term them, Daughter—Lodges, which may be of interest to the brethren of Minnesota, as showing the diffusion of Masonry over the world:

GRAND LODGES OF EUROPE.

	Number of Daughter Lodges.
1. Gr. National Mother Lodge zu den drei Weltkugeln (Three Globes,) Berlin.....	111
2. Grosse Landes Loge von Deutschland (Grand Lodge of Germany,) Berlin.....	77
3. Grosse Loge von Preussen Royal York zur Freundschaft, Berlin	47
4. " von Hamburg, Hamburg	30
5. " zur Sonne, Baireuth.....	17
6. Grosse Landes Loge von Sachsen (Gr. L. of Saxony,) Dresden.	18
7. Gr. Loge des eklektischen Freimaurerbundes (Eclectic Union,) Frankfort	12
8. Gr. Goge zur Eintracht, Darmstadt.....	9
Isolated Lodges in Germany.....	5
9. Gr. Loge der Schweiz Alpina, Neuenburg, Switzerland.....	27
10. Gr. Lodge of Hungary, Pesth (for the 3 symb. degrees).....	15
11. Gr. Orient of Hungary, Pesth (A. & A. Rite).....	18
12. Gr. Lodge of England, London.....	1334
13. Gr. Lodge of Scotland, Edinburgh.....	504

14. Gr. Lodge of Ireland, Dublin.....	337
15. Gr. Orient of the Netherlands, Hague.....	73
16. Supreme Conseil of Luxembourg.....	2
17. Grand Lodge of Sweden, Stockholm.....	16
18. Grand Lodge of Denmark, Copenhagen.....	5
19. Grand Orient of France, Paris.....	321
20. Supreme Conseil of France, Paris.....	50
21. Grand Orient of Belgium, Brussels.....	60
22. Supreme Conseil of Belgium, Brussels.....	11
23. Grand Orient of Italy, Rôme.....	165
24. Grand Lodge of Spain.....	
25. Grand Orient of Lusitania, Lisbon, Portugal.....	57
26. Grand Orient of Greece, Athens.....	8

GRAND LODGES IN AMERICA, OUTSIDE OF THE UNITED STATES.

Grand Lodge of New Brunswick, St. John.....	28
“ “ Canada, Ontario.....	281
“ “ Quebec, Montreal.....	38
“ “ Nova Scotia, Halifax.....	59
“ “ British Columbia, Victoria.....	9
“ “ Mexico.....	12
Grand Orient of Hayti, Port au Prince.....	18
“ “ San Domingo.....	6
“ “ Cuba, Santiago.....	7
“ “ Venezuela, Caracas.....	49
“ “ Columbia, Bagota.....	
“ “ New Granada, Cartagena.....	223
“ “ Peru, Lima.....	10
“ “ Chili, Valparaiso.....	8
“ “ Argentine, Buenos Ayres.....	12
“ “ Uruguay, Montevideo.....	17
“ “ Brazil, Lavrado, Rio Janeiro.....	56
“ “ “ Benedictinos, “.....	48

AFRICA.

Grand Orient of Egypt, Alexandria.....	8
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Fraternally submitted,

A. T. C. PIERSON,

St. Paul, Jan. 8th, 1877.

Chairman.

APPENDIX B.

DIRECTORY OF GRAND LODGES.

GRAND LODGE.	GRAND MASTERS.		GRAND SECRETARIES.	
	Name.	Residence.	Name.	Residence.
Alabama.....	Palmer J. Pillans...	Mobile.....	Daniel Sayre.....	Montgomery.
Arkansas.....	M. L. Bell.....	Pine Bluff....	Luke E. Barber...	Little Rock.
British Columbia.	Frederick Williams.	Esquimalt....	Coote M. Chambers	Victoria.
Connecticut.....	Edward B. Rowe...	New London...	Joseph K. Wheeler.	Hartford.
California.....	John Mills Browne..	San Francisco	Alex. G. Abell....	San Francisco.
Colorado.....	Harper M. Oranhood.	Central.....	Ed. C. Parmlee....	Georgetown.
Canada.....	James K. Kerr.....	Toronto.....	J. J. Mason.....	Hamilton.
Delaware.....	Thos. N. Williams..	Seaford.....	William S. Hayes..	Wilmington.
Dist. of Columbia	E. G. Davis.....	Washington..	Wm. R. Singleton..	Washington.
Florida.....	Enos Wagate.....	Jacksonville..	D. C. Dawkins....	Jacksonville.
Georgia.....	David L. Butler....	Macon.....	J. E. Blackshear...	Macon.
Indiana.....	Frank S. Devo.....	New Albany...	John M. Bramwell..	Indianapolis.
Illinois.....	Joseph Robbids....	Quincy.....	John F. Burrill....	Springfield.
Iowa.....	Henry W. Rothert...	Keokuk.....	Theodore S. Parvin	Iowa City.
Idaho.....	E. A. Stevenson....	Pioneer City..	Charles Himrod...	Boise City.
Indian Territory.	G. McPherson....	Caddo.....	R. P. Jones.....	Caddo.
Kentucky.....	John H. Leathers....	Louisville....	John M. Todd.....	Louisville.
Kansas.....	Isaac B. Sharp....	Wyandotte....	John H. Brown....	Leavenworth.
Louisiana.....	John G. Fleming....	New Orleans	J. C. Batchelor, M D	New Orleans.
Maine.....	Albert Moore.....	North Anson	Ira Berry.....	Portland.
Massachusetts	Percival L. Everett.	Boston.....	Charles H. Titus...	Boston.
Maryland.....	John H. B. Latrobe.	Baltimore....	Jacob H. Medairy..	Baltimore.
Michigan.....	Mathew H. Maynard	Marquette....	Ellery I. Garfield..	Detroit.
Missouri.....	Xenophon Ryland..	Lexington....	G. Frank Gouley...	St. Louis.
Mississippi.....	John Y. Murry.....	Ripley.....	J. L. Power.....	Jackson.
Montana.....	Julian M. Knight...	Virginia City.	Cornelius Hedges..	Helena.
Manitoba.....	W. N. Kennedy.....	Winnipeg.....	J. H. Bell.....	Winnipeg.
New Hampshire.	John J. Bell.....	Exeter.....	John A. Harris....	Concord.
New Jersey.....	Marshall B. Smith..	Passaic.....	Joseph H. Hough...	Trenton.
New York.....	James W. Husted...	Peekskill....	James M. Austin...	New York.
North Carolina..	Horace H. Munson..	Wilmington..	Donald W. Bain....	Raleigh.
Nebraska.....	Geo. H. Thummell..	Grand Island.	William R. Bowen...	Omaha.
Nevada.....	Robert T. Clinch...	St. John.....	J. C. Currie.....	Virginia.
New Brunswick..	J. Winburn Laurie..	Halifax.....	Wm. F. Bunting...	St. John.
Nova Scotia.....	Chas. A. Woodward	Cleveland....	Benjamin Curren...	Halifax.
Ohio.....	J. H. Kunzie.....	Umatilla....	John D. Caldwell...	Cincinnati.
Oregon.....	Robert Clark.....	Philadelphia..	R. P. Earhart.....	Portland.
Pennsylvania...	John Yeo.....	Port Hill....	John Thomson....	Philadelphiea.
P. Edward Island	John H. Graham...	Richmond....	B. Wilson Higgs...	Charlottetown.
Quebec.....	Nicholas Van Slyck.	Providence...	J. H. Isaacson....	Montreal.
Rhode Island...	W. G. DeSausurre..	Charleston...	Edwin Baker.....	Providence.
South Carolina..	E. Edmundson....	Pulaski.....	Charles Inglesby...	Charleston.
Tennessee.....	M. F. Mott.....	Galveston...	John Frizzell....	Nashville.
Texas.....	Edmund P. Johnson	Corinne.....	Geo. H. Bringham...	Houston.
Utah.....	N. P. Bowman.....	St. Johnsbury.	Christopher Diehl..	Salt Lake City.
Vermont.....	Wm. B. Taliferro...	Gloucester CH	Henry Clark.....	Rutland.
Virginia.....	J. P. C. Cottrill....	Milwaukee...	J. W. Woodhull...	Milwaukee.
Wisconsin.....	Platt Adams Preston	Waitsburg....	Thomas M. Reed...	Olympia.
Washington Ter..	George W. Atkinson	Charleston...	O. S. Long.....	Wheeling.
West Virginia...	F. E. Addoms.....	Cheyenne....	William G. Town...	Evanston.
Wyoming Ter...				

APPENDIX C.

21 ELECTIVE GRAND OFFICERS OF THE GRAND LODGE OF MINNESOTA, FROM ITS ORGANIZATION IN 1853,
TO THE PRESENT TIME.

YEAR.	GRAND MASTERS.	No. Lodge.	DEPUTY G.: M.:	No. Lodge.	SENIOR G.: W.:	No. Lodge.	JUNIOR G.: W.:	No. Lodge.	G.: TREASURER.	No. Lodge.	G.: SECRETARY.	No. Lodge.
1853.	A. E. Ames.	2	A. Goodrich.	3	D. F. Brawley.	8	A. Van Vorhes.	1	E. Casel.	2	J. G. Lennon.	2
1854.	A. E. Ames.	2	D. F. Brawley.	3	A. Van Vorhes.	1	A. T. C. Pierson.	5	E. Casel.	4	H. Reynolds.	2
1855.	M. Sherburne.	5	A. T. C. Pierson.	1	C. T. Stearns.	2	A. Van Vorhes.	1	E. Casel.	4	H. Reynolds.	2
1856.	A. T. C. Pierson.	5	H. N. Setzer.	1	Thomas Lombard.	6	E. A. Hodson.	4	E. Casel.	4	H. Reynolds.	2
1857.	A. T. C. Pierson.	5	Wm. H. Mover.	1	E. A. Hodson.	11	William Lee.	7	E. Casel.	4	Geo. W. Prescott.	2
Jan.—1858.	A. T. C. Pierson.	5	D. B. Loomis.	1	Frank Mantor.	11	A. C. Smith.	3	E. Casel.	19	Geo. W. Prescott.	2
Oct.—1858.	A. T. C. Pierson.	5	D. B. Loomis.	1	Samuel E. Adams.	11	Samuel E. Adams.	16	E. Casel.	19	Geo. W. Prescott.	2
Oct.—1859.	A. T. C. Pierson.	5	D. B. Loomis.	1	J. C. Whipple.	9	J. C. Whipple.	9	E. Casel.	19	Geo. W. Prescott.	2
Oct.—1860.	A. T. C. Pierson.	5	D. B. Loomis.	1	L. E. Thompson.	16	C. W. Thompson.	17	E. Casel.	19	Geo. W. Prescott.	2
*1861.	A. T. C. Pierson.	5	L. E. Thompson.	1	L. E. Thompson.	9	George Bradley.	31	E. Casel.	19	Geo. W. Prescott.	2
1863.	A. T. C. Pierson.	5	L. E. Thompson.	1	E. C. Wells.	31	W. T. Rigby.	23	E. Casel.	19	Geo. W. Prescott.	2
1864.	Geo. W. Prescott.	5	P. P. Hubbell.	18	G. B. Cooley.	31	A. B. Curry.	33	George L. Otis.	5	A. T. C. Pierson.	2
1865.	Charles W. Nash.	32	W. T. Rigby.	28	Robert Stewart.	49	A. J. Phelps.	34	George L. Otis.	5	C. W. Carpenter.	5
1867.	Charles W. Nash.	33	R. A. Jones.	21	S. R. Merrell.	40	S. R. Merrell.	40	George L. Otis.	5	Wm. S. Combs.	5
Jan.—1869.	Charles W. Nash.	33	A. Ames.	21	S. Y. Hyde.	40	S. Y. Hyde.	40	George L. Otis.	5	Wm. S. Combs.	5
1870.	Charles W. Nash.	33	G. B. Cooley.	21	S. Y. Hyde.	40	Fred. Joss.	43	George L. Otis.	5	Wm. S. Combs.	5
1871.	Charles W. Nash.	33	C. Griswold.	49	E. D. B. Porters.	12	J. W. Morford.	33	George L. Otis.	5	Wm. S. Combs.	5
1872.	C. B. Cooley.	49	C. Griswold.	49	J. N. Castle.	79	E. P. Barnum.	68	George L. Otis.	5	Wm. S. Combs.	5
1873.	C. Griswold.	49	J. N. Castle.	1	Edgar Nash.	79	L. B. Cummings.	38	George L. Otis.	5	E. D. B. Porters.	12
1874.	C. Griswold.	49	J. N. Castle.	1	Edgar Nash.	79	L. B. Cummings.	38	George A. Camp.	2	E. D. B. Porters.	12
1875.	C. Griswold.	49	J. C. Braden.	89	H. R. Wells.	36	A. J. Edgerton.	11	George A. Camp.	2	A. T. C. Pierson.	5
1876.	J. C. Braden.	89	J. R. Cummings.	18	H. R. Wells.	36	A. J. Edgerton.	11	George A. Camp.	2	A. T. C. Pierson.	5
1877.	J. C. Braden.	89	E. W. Durand.	1	L. Z. Rogers.	33	C. O. Ball.	7	George A. Camp.	2	A. T. C. Pierson.	5

§ Suspended.

† Expelled.

† Deceased.

* No sessions of the Grand Lodge in 1862 or 1868.

APPENDIX D.

ABSTRACT OF RETURNS.

Number of Lodge.	NAME OF LODGE.	Reductions.				Additions.		Work.			Total Amount of Fees and Dues.	Total Membership for next Report.	
		Withdrawn.	Stricken from Roll.	Suspended.	Expelled.	Died.	Adjoined.	Restored.	Initiated.	Passed.			Raised.
1	St. Johns					3	4		6	4	6	\$69 50	114
2	Cataract	1				1	5		8	0	5	115 00	199
3	St. Paul	1		1			5		11	0	11	91 50	137
4	Hennepin	9	26			2	6	1	6	6	6	106 00	193
5	Ancient Landmark	4				2	18		6	6	7	156 00	299
7	Dakota	3					2		2	3	4	45 00	76
8	Red Wing	4	5	1		3	2		4	3	3	71 00	129
9	Faribault	4				2	7		10	14	13	98 50	131
11	Mantorville								2	3	1	27 50	50
12	Mankato	4					3			2	2	66 00	126
14	Wapahosa	8	8			1	2		1	1	1	33 50	64
16	Monticello	2	13						5	4	2	27 00	40
17	*Hokah												
18	Winona	7	7			1	5	3	10	12	9	97 00	152
19	Minneapolis	10	11			1			5	3	4	92 00	165
20	Caledonia	6					1		1	1	2	23 50	43
21	Rochester	4				1	4		4	4	5	87 00	153
22	Pleasant Grove	7	2						5	5	5	38 50	58
23	North Star	5	8				3		17	10	19	80 00	75
24	Wilton	3				1			2	1		14 50	25
26	Western Star	2				1	4		3	5	8	45 50	73
27	Blue Earth Valley	3	9				4		3	1	1	29 50	55
28	Clear Water	2	3				4		1	1	1	21 00	42
29	Morning Star								8	4	5	27 00	27
30	Anoka	2	8			1	4		5	4	5	51 00	83
31	King Hiram	1				1			2	1	1	18 00	29
32	Sakatah	3				1	1		4	5	5	29 50	43
33	Star in the East	5	6						4	5	6	64 00	104
34	Oriental								8	28	7	46 50	51
35	Mt. Moriah	3	2						2	3	3	40 50	68
36	Preston	7		9					5	4	4	55 50	91
37	Mystic Tie	7	5						2	1	2	28 50	51
38	Washington					2			3	1	1	21 00	33
39	Fidelity	3				1	4	1	2	3	3	53 00	104
40	Carnelian	2				1	2		6	7	0	70 00	108
41	Hermion	3					4		6	6	5	46 00	63
42	Hope	1					1		4	5	2	37 50	55
43	Harmony	9					1		0	6	6	40 50	51
44	King Solomon	5				1	2		1	1	1	39 00	73
45	Union	1					1		6	6	6	48 50	67
46	Evergreen	4				1			5	5	5	31 00	57
47	Concord									1	1	14 50	31
48	Social	1					1		6	5	4	51 00	76
49	Rising Sun	5				2	1		5	4	3	54 00	90
50	Watertown		4			1			4	3	3	42 00	70
51	Acacia	1							1	1	2	27 00	50
52	Cannon River	3					1	1	5	6	6	35 50	45
54	Nicollet	1				2	1		4	3	4	55 00	92
55	Zion					2			4	3	4	26 00	35
56	Meridian	2					3		6	7	7	75 00	117
57	Blue Earth City	1							5	6	5	40 00	56
58	Spring Valley	7	11				3		3	2	3	38 50	64
59	Temple								10	7	8	43 00	46
60	Star in the West	2					5	1	8	3	4	47 00	75
61	Ashlar	2	8				1	1	6	7	6	34 50	41
62	Star	6					2		3	3	3	30 50	47
63	Illustrious	3				2	1		5	4	3	53 50	87
64	Chain Lake									1	1	20 00	38

*No Returns.

STATEMENT D.—Continued.

Number of Lodge.	NAME OF LODGE.	Reductions.				Additions.		Work.			Total Amount of Fees and Dues.	Total Membership for next Report.
		Withdrawn.	Stricken from Roll.	Suspended.	Expelled.	Adjoined.	Restored.	Initiated.	Passed.	Raised.		
65	Golden Rule.....	1	3					2	1	1	\$15 50	24
66	Madella.....	1						4	5	5	24 50	28
67	Corinthian.....	1	4		1	1		2	2	2	27 00	46
69	Mystic Star.....	4	1					3	4	4	28 50	41
71	Paynesville.....	3		1				4	0	0	31 50	37
72	Lansing.....	2	9		1					1	7 50	16
73	Brownsville.....	4			1						7 00	14
74	Minneiska.....	2		2				1	1	1	10 00	15
76	Eureka.....		4					2	3	3	28 50	44
76	Joppa.....	3			1			1	1	1	19 50	34
77	Tuscan.....	1			1	2		4	4	4	32 50	47
77	Mystic Circle.....					1		1			6 00	12
79	Palestine.....					4		2	2	2	35 00	59
80	Henderson.....		4		1	1		1	3	3	19 00	27
81	Constellation.....	2			1	2	1	4	5	2	20 50	39
82	Howard.....	1						1	1	1	18 50	32
83	Hiram Abl.....	1				3	1	3	2	2	34 50	63
84	Orient.....		2					2	2	2	17 00	30
85	High Forest.....	3	3		1		2	2	3	2	17 50	17
86	Tyrian.....	1				2		2	9	9	47 00	55
87	Doric.....	6	1	3	1	3		1	2	2	28 00	46
89	Golden Fleece.....				2	2		9	0	5	51 50	70
90	Good Faith.....	4									6 50	13
91	Antiquity.....	1				3	2	1			17 50	35
92	Fraternal.....											26
93	Unity.....	1			1				1	1	18 50	34
94	Keystone.....	1						7	4	5	38 00	49
95	Sherburne.....	1			1	1		4	4	4	33 50	47
96	Libanus.....							3	4	4	26 50	37
97	Prudence.....	2	6			3		3	4	4	18 50	19
98	Charity.....	4				1		3	0	0	28 00	34
99	Corner Stone.....	2	4			2		0	0	5	36 00	43
100	Aurora.....	7				2	1	4	4	2	33 50	47
101	Fraternity.....	3			1	3		2	2	2	24 50	43
102	Lebanon.....					3		5	5	4	26 00	28
103	Bethel.....	2	2					1	1	1	10 00	17
104	Sharon.....					1		8	7	0	36 00	36
105	Shilo.....	4						4	4	4	29 50	37
106	Mt. Tabor.....	2	2		1	1		0	5	3	28 00	33
107	Adoniram.....	2						3	5	7	23 50	37
108	Relief.....	1				9		9	9	9	51 50	67
109	Sunset.....	1						11	11	12	43 50	32
110	Pickwick.....	1				5		3	3	3	18 00	28
111	Carver.....					5		3	3	7	51 50	70
112	Khurum.....					11		0	7	7	24 00	23
113	Excelsior.....	1						5	5	5	15 00	16
114	Ben. Franklin.....	1				1		3	3	3	41 00	46
115	Elgin.....				1	1		7	7	9	27 50	21
116	La Fayette.....		1					8	0	0	5 00	17
117	Granite.....					4		2	1	2	11 00	14
118	Newport.....							2	2	2	22 50	23
119	Delta.....					1		5	4	5	25 00	10
120	Bismarck.....				1			0	0	0	20 00	23
121	Grand Meadow.....					2		8	6	5	18 50	22
122	Kellogg.....					3		3	3	3	14 50	13
123	Prairie.....							5	2	2	18 00	19
124	Jaynesville.....					1		4	3	3	66 00	24
U. D.	Winslow Lewis.....							23	22	21	7 00	15
U. D.	Moorhead.....							2	3	7	20 00	10
U. D.	Centennial.....							7	7	7	16 00	12
U. D.	Josephus.....							0	5	5		12
U. D.	Swift.....											
Total.....		263	179	22	3	47	193	15	509	494	\$4,371 50	6,569

APPENDIX E.—DIRECTORY OF SUBORDINATE LODGES.

No.	NAME.	LOCATION.	W. MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
1	St. Johns.....	Stillwater.....	R. Lemick.....	Leonard Clark.....	J. A. Johnson.....	Frank Chase.
2	Cadillac.....	Minneapolis East.....	Henry M. Kent.....	George A. Morse.....	W. E. Johnson.....	Solon Armstrong.
3	St. Paul.....	St. Paul.....	J. C. Munro.....	S. D. Downs.....	I. F. Pannell.....	H. W. Topping.
4	Hennepin.....	Minneapolis West.....	C. H. Benton.....	H. P. Hungerford.....	E. McDermott.....	C. C. Ireland.
5	Ancient Landmark.....	St. Paul.....	Orville G. Miller.....	W. P. Jewett.....	W. D. Cornish.....	A. J. Burningham.
6	Dakota.....	Hastings.....	C. W. Williams.....	Iving Todd.....	Edwin S. Fitch.....	C. O. Ball.
7	Red Wing.....	Faribault.....	L. A. Hancock.....	S. J. Willard.....	W. H. Purnam.....	George P. Sjoblom.
8	Faribault.....	Faribault.....	C. A. Daniels.....	George M. Andrews.....	C. B. Case.....	A. W. Henkler.
9	Manorville.....	Manorville.....	J. A. Lewis.....	B. Wilks.....	I. J. Withrell.....	Riley Mantor.
11	Mankato.....	Mankato.....	H. McMurtre.....	William Walker.....	Thos. Bennett.....	Charles H. Parsons.
12	Wapahuta.....	Wabasha.....	R. E. Sarnis.....	I. J. Penock.....	Wm. Box.....	H. A. Krick.
14	Monticello.....	Monticello.....	Henry Krick.....	John R. Longfellow.....	John A. Heller.....	Emil Wetzel.
16	Hokah.....	Hokah.....	W. H. Remelt.....	N. F. Fray.....	No returns.....	No returns.
17	Winona.....	Winona.....	George M. Hunt.....	George Baden.....	R. M. Whitney.....	W. G. Dye.
18	Minneapolis.....	Minneapolis West.....	G. I. Gates.....	George Baden.....	T. M. Slosson.....	E. W. Storer.
19	Caledonia.....	Caledonia.....	R. H. Gove.....	A. G. Booth.....	E. I. Velo.....	John Aikens.
20	Rochester.....	Rochester.....	O. H. Page.....	W. G. Butley.....	R. I. Van Dusen.....	H. T. Hannan.
21	Pleasant Grove.....	Pleasant Grove.....	James E. Waring.....	Joseph Tait.....	L. D. Rossier.....	R. D. Hathaway.
22	North Star.....	St. Cloud.....	J. A. Campbell.....	W. B. Brown.....	John Coats.....	James Higgenstorf.
23	Wilton.....	Wilton.....	Wm. P. Sargent.....	H. C. Woodbury.....	Hugh Wilson.....	G. H. Woodbury.
24	Western Star.....	Albert Lea.....	T. L. Rice.....	I. F. Rappley.....	C. F. Goodwin.....	George T. Gardner.
26	Blue Earth Valley.....	Winnabago City.....	James Colgrove.....	E. A. H. Bliss.....	Joseph Whittemore.....	Thos. Tollington.
27	Clearwater.....	Clearwater.....	George W. Boynton.....	George O. Foster.....	Ellis H. Brown.....	Albert Keith.
28	Morning Star.....	La Crescent.....	Oscar L. Cutter.....	John Giddings.....	Henry W. Sterling.....	Charles C. Parsons.
29	Anoka.....	Anoka.....	George L. Deming.....	David Mueser.....	Samuel Bowdes.....	George E. Sly.
30	King Hiram.....	Belle Plaine.....	Lewis H. Bullis.....	John W. Gish.....	Rufus W. Jackson.....	M. G. Kimball.
31	Sakatah.....	Waterville.....	A. C. Dodge.....	M. B. Chadwick.....	W. S. Melvin.....	H. H. Luers.
32	Star in the East.....	Owatonna.....	Austin Demming.....	I. L. Grant.....	Norman Daniels.....	John A. Willson.
33	Oriental.....	Cannon Falls.....	William Lee.....	Wm. H. DeKay.....	Dennis Becker.....	T. F. Contryman.
34	Mount Moriah.....	Hastings.....	Henry R. Wells.....	Wm. Braden.....	S. E. Ford.....	J. M. Conkey.
35	Preston.....	Preston.....	Henry B. Powers.....	Wm. B. Warren.....	Loren C. Thompson.....	William M. Thomson.
36	Mystic Tie.....	Pine Island.....	Melvin G. Peters.....	Wm. L. Humason.....	Wm. H. Inton.....	James K. Orcutt.
37	Washington.....	Wadena.....	J. W. Eldridge.....	W. H. Crandall.....	Wm. A. Richards.....	Edward B. Crane.
38	Fidelity.....	Austin.....	M. L. Hallett.....	M. P. Stroup.....	H. K. Tirrell.....	A. Wells.
39	Carmelian.....	Lake City.....	Charles B. Anderson.....	James T. Wickerson.....	D. B. Scofield.....	James H. Farwell.
40	Hope.....	Glencoe.....	A. P. Fitch.....	W. C. Russell.....	E. A. Child.....	M. Thoeny.
41	Harmony.....	Lewistown.....	C. D. Jacobs.....	Isaac C. Shade.....	O. W. Hunt.....	P. Lewis.
42						
43						

44	King Solomon.....	Shakopee.....	Horace D. Carter.....	Isaac Lincoln.....	Samuel Lord.....	Jarvis W. Sencerbox.....
45	Union.....	Le Sueur.....	Roswell Tonsley.....	E. P. Rutan.....	H. Plowman.....	George W. Taylor.....
46	Bergeson.....	St. Cloud.....	H. H. Strum.....	William B. Hesselgrave.....	Geo. H. Smith.....	W. E. Walker.....
47	Concord.....	Cleveland.....	Malcolm McKeuzie.....	Frank L. Ransom.....	Henry Zimmerman.....	John W. Chambers.....
48	Scholar.....	Northfield.....	A. A. Noble.....	A. B. Kezar.....	H. Sampson.....	B. F. Henry.....
49	Wing Sun.....	St. Cloud.....	A. P. Stearns.....	Geo. H. Johnson.....	M. Sullivan.....	John W. Carrie.....
50	Watertown.....	Watertown.....	Frank S. Coffin.....	A. J. Tarvin.....	Orlow W. Mapes.....	Charles G. Halgren.....
51	Acacia.....	Cottage Grove.....	Alfred L. Holman.....	Arthur H. Stun.....	William Allibone.....	Peter Thompson.....
52	Cannon River.....	Morrison.....	Joseph Williams.....	Coleman Blum.....	Elit A. Bailey.....	J. B. Buck.....
53	Zion.....	St. Peter.....	Thos. Montgomery.....	E. S. Pettigohn.....	Wm. S. Deacon.....	C. F. Johnson.....
54	McIntosh.....	St. Peter.....	J. H. McCourt.....	George W. Seymour.....	Wm. S. Deacon.....	Matthew H. Arnold.....
55	Blue Earth City.....	Chifford.....	Wm. Stafford.....	L. F. O'Ferrall.....	D. K. Trel.....	F. W. Shiner.....
56	Spring Valley.....	Blue Earth City.....	Jacob A. Kiesler.....	Norman L. Hedron.....	Samuel Teskey.....	Geo. B. Kingsley.....
57	Spring Valley.....	Spring Valley.....	B. F. Farmer.....	S. C. Lebbill.....	G. M. Warren.....	O. F. Rexford.....
58	Temple.....	Hudson.....	Calvin L. Todd.....	John Meson.....	Daniel McKenzie.....	David A. Adams.....
59	Star in the West.....	Star in the West.....	James McMasers.....	S. M. Bruce.....	W. S. Doty.....	Hiram P. Gallup.....
60	Ashlar.....	Paynesville.....	W. E. Smith.....	H. E. Doty.....	Milo Matteson.....	C. S. Andrews.....
61	Star.....	Paynesville.....	I. R. Ames.....	I. H. Smart.....	Geo. A. Hoffman.....	S. R. Wells.....
62	Illustrous.....	Paynesville.....	Henry B. Geary.....	Henry D. Wedge.....	Clark Champiner.....	John F. Pope.....
63	Chain Lake.....	Paynesville.....	Francis S. Livermore.....	John W. Tanner.....	Cornel P. Chase.....	Reuben M. Ward.....
64	Golden Rule.....	Lakeland.....	R. H. Sanderason.....	C. H. Pratt.....	I. C. Higgins.....	S. F. Merritt.....
65	Madelia.....	Madelia.....	John M. Robb.....	T. C. Pearl.....	Wm. W. Case.....	W. H. Whitman.....
66	Corinthian.....	Madelia.....	E. I. Brackett.....	I. M. D. Craft.....	H. C. Wing.....	A. L. Needham.....
67	Mystic Star.....	Rushford.....	E. W. Lykes.....	B. F. Tillason.....	John McLeod.....	Lewis Griser.....
68	Paynesville.....	Paynesville.....	A. W. C. Elliott.....	John M. Blakely.....	James H. Boylan.....	John W. Darby.....
69	Lansing.....	Lansing.....	J. W. C. Elliott.....	Thomas Merrill.....	H. M. McIntyre.....	Lyman Hawley, Jr.....
70	Brownsville.....	Brownsville.....	John B. LeBlond.....	Thomas McMichael.....	Henry Schreut.....	Joseph M. Riley.....
71	Minnesota.....	Minnesota.....	D. F. Brooks.....	P. W. Polson.....	R. F. Farwell.....	A. S. Brooks.....
72	Eureka.....	LeRoy.....	C. A. Roy.....	M. E. Frisbee.....	W. F. Fifield.....	A. F. Williams.....
73	Loppa.....	Garden City.....	J. G. Thompson.....	I. S. Torrey.....	N. E. Dearborn.....	Henry I. Wadsworth.....
74	Tuscan.....	Wascot.....	George W. Comtee.....	Uman A. Mosier.....	N. E. Dearborn.....	E. A. Case.....
75	Mystic Circle.....	Houston.....	F. N. Goodrich.....	I. P. Kneeland.....	L. D. Farnin.....	George N. La Vaefel.....
76	Palesine.....	Duluth.....	James A. Olds.....	Albert S. Chase.....	Robert H. Morford.....	Edensun Boluk.....
77	Henderson.....	Henderson.....	Charles B. Thumens.....	Thomas Welch.....	Eulya B. Haey.....	Thomas R. Briggs.....
78	Constitution.....	Henderson.....	J. B. Van Hoesen.....	E. E. Lewis.....	Geo. A. Friedentrich.....	Abner Rumington.....
79	Howard.....	Alexandria.....	Josephus Alley.....	Smith Dewees.....	O. Billings.....	A. J. Smith.....
80	Huron Abi.....	Kasson.....	John Peam.....	J. G. Wheeler.....	E. S. W. Goodwin.....	I. L. Rockwell.....
81	Orient.....	Money Creek.....	E. N. Berry.....	E. D. Buck.....	F. S. W. Goodwin.....	A. J. Churchhill.....
82	High Forest.....	High Forest.....	Cyrus Converse.....	Edward S. Hyde.....	W. S. Dow.....	G. W. Plumlee.....
83	Tyrian.....	Mazeppa.....	James Oliver.....	B. F. Smith.....	T. S. Fellows.....	Chauncey Butler.....
84	Wells.....	Wells.....	H. A. Park.....	Seward A. Plumley.....	James H. Morris.....	Moses A. Strong.....
85	Doric.....	Doric.....	J. Q. A. Braden.....	Thos. Humphries.....	Wm. V. King.....	W. F. Dickson.....
86	Good Faith.....	Good Faith.....	Alex. Fiddes.....	Thos. McMillan.....	H. L. Daniels.....	S. L. Staples.....
87	Antiquity.....	Antiquity.....	E. A. Chandler.....	N. A. Ross.....	F. M. Campbell.....	W. H. Fletcher.....
88	Fraternat.....	Fraternat.....	H. Campbell.....	E. S. Hall.....	A. C. Johnson.....	
89	Unity.....	Unity.....	S. N. Wright.....			

APPENDIX E.—DIRECTORY OF SUBORDINATE LODGES.—(CONTINUED.)

No.	NAME.	LOCATION.	W. MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.	SECRETARY.
94	Keystones	Sleepy Eye Lake	Thomas J. Murfin	Wm. M. Murfin	Joseph A. Lee	M. C. Burnside.
95	Sherburne	Elk River	I. Featherstone	Charles S. Wheaton	L. Holgate	W. F. Chadbourne.
96	Lithuan	St. James	Clint Ellsworth	R. S. Aldret	Thos. Burkholder	R. A. Clapp
97	Prudence	Windsor	Joseph McMurrey	Robert R. Jenness	A. D. Perkins	Edw. S. Johnson.
98	Charity	New Union	Albert Narden	Robert Blanchard	A. E. McCarty	E. A. Hausmann.
99	Corner Stone	Bergus Falls	George F. Cowing	H. G. Stordock	L. D. Harker	George C. Waters.
100	Aurora	Brainerd	Thos. C. Bivins	Henry Dessen	Lovel W. Ford	E. M. Westfall.
101	Fraternity	Worthington	A. C. Robinson	J. A. Town	L. E. Kimball	S. E. Chandler.
102	Lebanon	Lanesboro	B. A. Mann	W. H. Roberts	A. F. Nash	W. F. Nelson.
103	Bethel	Lake Crystal	B. Birge	C. E. Davis	R. A. Tuckey	E. Franchere.
104	Sharon	Willmar	E. F. Jenness	Hezekiah Burt	Samuel Garver	F. L. Richter.
105	Shilo	Fargo, D. T.	Geo. A. Strout	C. W. Rossiter	E. A. Grant	Charles W. Dix.
106	McTabor	Detroit	F. A. Johnson	John Andrews	Jacob Dinsmore	Charles H. Green.
107	Adoniram	Dover Center	James Flinnigan	J. W. Dickey	E. G. Bunke	W. R. Dresbach.
108	Relief	Dodge Center	O. H. Phillips	J. E. Gilman	G. W. Ballard	Willard B. Kitchel.
109	Sauset	Montevideo	John N. Potter	Lycurgus R. Moyer	Edward M. Kitchel	E. C. Grant.
110	Pickwick	Pickwick	James L. Finch	William Steadman	E. B. Hoffman	J. S. Nelson.
111	Carver	Carver	W. H. Mills	E. H. Lewis	Peter Weego	Charles E. Wales.
112	Kluthum	Minneapolis W.	E. A. Gove	Chas. Collins	Edward J. Davenport	G. A. Slater.
113	Excelsior	Excelsior	O. C. Meeker	D. C. Hunt	G. C. Shuck	William Jacobson.
114	Ben Franklin	Lurverne	E. D. Hadley	Robert Herren	A. L. Marsh	John Q. Richardson.
115	Elgin	Elgin	Enoch Dickerman	Ezra Dickerman	George Farrar	C. S. Barbour.
116	Lafayette	Brownsdale	N. A. Sumner	Stephen Ives	A. McGowan	E. B. Gerry.
117	Granite	Granite Falls	M. H. Fuller	H. H. Straub	William B. Hesselgrave.	C. A. Durand.
118	Newport	Newport	H. Durand	Frank C. Ford	John A. Churchill	C. H. Whitney.
119	Delta	Marshall	H. J. Tripp	Joshua Goodwin	G. M. Duest	John Davidson.
120	Bismarck	Bismarck	W. M. Falconer	John A. McLean	C. A. Lounsbery	Samuel M. Jenks.
121	Grand Meadow	Grand Meadow	Monson O. Wilsie	Simon S. Baker	Frank R. Warner	Edward A. Tupper.
122	Kellogg	Kellogg	J. E. Gage	C. H. Coleman	M. K. Wolfe	Edwin Morton.
123	Prairie	Bloomington	Joseph P. Johnson	Thomas S. Morton	Charles Whitton	Jesse W. Toft.
124	Janesville	Janesville	Robert O. Craig	Edwin H. Gosper	Frank H. Minor	Eugene A. Smith.
125	Winslow Lewis	Osseo	Stiles Gray	Geo. W. Savage	Clark Ellsworth	F. J. Burnham.
126	Moortland	Moortland	James S. Campbell	Samuel Partridge	H. E. Eustis	Miner Hall.
127	Centennial	Delano	Frank S. Swart	Wm. L. Van Eman	George T. Mulford	C. A. Williams.
128	Josephus	Mapleton	Lysander Cook	James H. Cornell	John M. Sprague	Ziba B. Clark.
129	Swift	Eenson	J. Q. A. Braden	Albert C. Clausen	Charles G. Austin	

APPENDIX F.

ADDRESS OF R. W. E. W. DURANT, GRAND ORATOR.

Most Worshipful Grand Master and Brethren :

With a diffidence amounting almost to positive reluctance, and an utter distrust of my capabilities for the task, I will attempt to fulfill in humble faithfulness the duty of addressing this Grand Body, imposed upon me at its last session. Recognizing that it is your province to command and mine to obey, I shall endeavor to comply with the requirements of our order, only soliciting, however, that you, my brethren, will accept my work in that spirit of brotherly love in which it is tendered. The lowliest offering upon the altar of the Craft becomes priceless as the wealth of the Indies when viewed through the sanctity of the motive actuating the sacrifice. Under this aspect and these circumstances I address you in this our Annual Communication.

Since last we met, brethren, day has succeeded night and night the day. Days have glided into weeks, weeks into months, the months into a year, and the centennial anniversary of our nation's birth is numbered with "the things that were but are not," and with it have either vanished or ripened into full fruition the fond hopes, the bright anticipations which dawned with its dawn twelve months ago.

The inception of another cycle, both of the nation's history and of our order, finds us, as representative Masons, again assembled within the pleasant precincts of this Lodge room, to gather from the south, the west and the east whatever is offered for the good of the order respecting the one hundred and twenty Subordinate Lodges within the jurisdiction of the Grand Lodge of Minnesota. And right here let me incidentally remark the progress of Freemasonry in this State. Rapid as has been the growth of Minnesota, unprecedented as it is in the annals of National or State history, the onward, upward march of the Craft has been co-ordinate with that of the commonwealth within which it flourishes. With a great seal of State springing into existence only twenty years ago, Minnesota is now known and recognized as "the bright particular star" in the galaxy of the Union, and Minnesota Masonry, with the youthful vigor and pioneer pertinacity characteristic of its State, has as steadily ramified and as sturdily extended, until to-day are gathered in peace and harmony the representatives of one hundred and twenty Subordinate Lodges, owing allegiance to this Grand Body.

the fraternal borders, the oil of a universal brotherhood assuages the troubled waters. The wine of universal relief cheers the downcast, and the broad bond of universal charity binds up the broken-hearted.

Such, then, is the aim of Freemasonry, limitless in its extent, boundless in its beneficence, and noble as it is eternal and universal. And to inculcate that aim, and to render it ever present to the mind of the worthy brother, the Craft has adopted certain symbols of such simplicity and significance that he who runs may read, and, reading, may understand, and, understanding, may view them everywhere and at all times.

These symbols are written upon the face of nature; yea, they are part and parcel of nature itself. If the true Mason casts his upward glance to the blue empyrean, he is reminded of the first dawn of the science into which he has been initiated by beholding there the Sun that rules the day, the Moon that governs the night, and the Seven Stars that complete the unity of His order, and his recollection instantly, vividly grasps that "third light," which is the lamp to his feet, and the rule and guide to his action toward his brethren and toward all mankind.

Should the true Mason's contemplation be occupied by the lowly Evergreen Shrub, he is reminded of the rough and rugged road, with death as its end, which is the common lot of mortals, but which is crowned with immortality ever blooming to the faithful, the just and the charitable.

Should the true Mason view the wide expanse of the "unbeginning, endless sea," he is reminded that over the troubled waters of a deluged world the Ark once rode in perfect safety, to whose welcoming portals the white-winged dove bore the Olive Branch of universal peace on earth and good will toward men.

Should the rough, rejected stone of the quarry meet the gaze of the Freemason, he is reminded that he, too, is without form and void, unless the hand of the Master Mason, guided by the square of virtue, hew him to true shape.

Should the magnificent work of architecture engage the attention of the true Mason, he is reminded that the harmonious perfection and symmetrical proportion of the grand whole, composed originally of the rough ashlers, have been accomplished by the application of geometry, from which his mental vision rises to the contemplation of the great first cause, the Supreme Grand Master and Architect, at whose fiat order succeeded chaos, and who is the bountiful creator of the limitless universe and ruler of all it contains.

Freemasonry is everywhere. Its doctrines, their inculcations and their exemplification are beheld in everything. "Wide as the world" is its command. "Vast as eternity" its love.

Such being, however imperfect and brief the sketch, the aims of Freemasonry, its benefits become self-evident. In point of fact, its advantages are more than tacitly acknowledged even by those who have never been privileged to partake of its inner mysteries.

So readily, indeed, have the benefits accruing from membership with the order been recognized, that—it must be sorrowfully confessed—many have

sought and gained admission within its portals whose sole incentive was the unworthy and base desire that, in some form or other, it might become "useful" to them. Such seldom, if ever, become "bright" Masons. Their very initiation cannot but impress them with the futility of their hopes and the delusiveness of their idea that Freemasonry is an institution to be carried in a brother's pocket, twisted around his little finger, and turned to his personal aggrandizement when occasion or circumstance demands. Further, initiates thus hoping and thus believing at the outset of their Masonic career, not only turn out to be the drones in the hive, but frequently bring down upon the Craft unmerited opprobrium in the estimation of the uninitiated. Lukewarm and conscienceless in the beginning, disappointed on the discovery, at the very start, their pecuniary or other unworthy motives are dissipated like mist before the morning sun. These visionary brethren easily and speedily fall from grace, and so far from redounding to the credit of the Craft, become apostate in a greater or less degree, according to the measure of what little conscience and fidelity they may possess. In this way they may furnish a weapon in the hands of the enemies of the Fraternity, wherewith, if possible, to deal a home thrust.

It is scarcely necessary to point out here how illogical it is for these enemies of the Fraternity to argue against the whole because of a part. To declare that one sickly sheep necessarily infects the whole flock of Masonry, is to stab at mankind as a whole. To repudiate a confessedly laudable institution for the errors of a few, is only to derogate all from that which is good in human nature itself.

Were the lives of wicked men to be adduced as a criterion wherewith to judge the religion they might choose to profess, the foundations of all virtue would be sapped, and moral ruin would inevitably ensue.

But these arguments are only incidentally introduced, in order the more clearly to enforce upon the Craft how essential it is that the portals to the right to partake of the benefits of Freemasonry should be sacredly guarded against the approach of those who would unworthily or unwittingly enter. Say what you will, do what you may, the tree is likely to be judged by its fruit. "Men," our enemies will aver, "do not gather grapes of thorns, or figs of thistles."

The remedy for the evil of the entrance of men tempted into our fellowship by the dazzle of its real or supposed benefits, lies in the hand of every brother, and can be applied before the unworthy would initiate even knocks at the door. That remedy is the conscience-guided ballot, and the responsibility attached to a ballot, so guided, is extreme. Knowing yourselves the aims of our honored institution, assured heartily of its lasting advantages to the worthy,—and to the worthy only,—be prepared to exercise your privileges at the acceptance or rejection of every candidate for Masonic rights, titles and benefits. Perform that as a sacred trust. Remember that every member brings, in a greater or less degree, weal or woe to the Fraternity.

Neither hoodwinked by party fealty, sectarian bias, nor personal predilections or prejudice, cast your ballot in the name and for the sake of that universal charity which is the aim of Freemasonry, and whence, as from

a well-spring on high, flow over the sands of this world's wilderness its eternally enduring benefits. Then you can exclaim :

"Masonic links compose a sacred chain,
Of holy brightness and unmeasured length,
The world, with selfish rust and reckless stain,
May mar its beauty, but touch not its strength."

APPENDIX G.

DISTRICTS AND DEPUTIES.

The Grand Master has divided the jurisdiction into Districts, and appointed Deputies as follows:

First District.

R. W. D. B. LOOMIS, D. D.

St. John's, No.....	1	Acacia, No.....	51
St. Paul, No.....	3	Zion, No.....	55
Ancient Landmark, No.....	5	Golden Rule, No.....	65
Dakota, No.....	7	Corinthian, No.....	67
Mount Moriah, No.....	35	Newport, No.....	118
Anoka, No.....	30		

Second District.

R. W. F. L. SMITH, D. D.

Cataract, No.....	2	Howard, No.....	82
Hennepin, No.....	4	Carver, No.....	111
Monticello, No.....	16	Khurum, No.....	112
Minneapolis, No.....	19	Excelsior, No.....	113
Watertown, No.....	50	Winslow Lewis, No.....	125
Star, No.....	62	Centennial, No.....	127

Third District.

R. W. O. WHITMAN, D. D.

Red Wing, No.....	8	Evergreen, No.....	46
Wapahasa, No.....	14	Rising Sun, No.....	49
Winona, No.....	18	Illustrious, No.....	63
Oriental, No.....	34	Minneiska, No.....	74
Mystic Tie, No.....	37	Tyrian, No.....	86
Carnelian, No.....	40	Pickwick, No.....	110
Herman, No.....	41	Elgin, No.....	115
Harmony, No.....	43	Kellogg, No.....	122

Fourth District.

R. W. C. N. DANIELS, D. D.

Faribault, No.....	9	Ashlar, No.....	61
Mantorville, No.....	11	Tuscan, No.....	77
Rochester, No.....	21	Huram Abi, No.....	83
Pleasant Grove, No.....	22	High Forest, No.....	85
Wilton, No.....	24	Adoniram, No.....	107
Star in the East, No.....	33	Relief, No.....	108
Washington, No.....	38	Prairie, No.....	123
Social, No.....	48	Janesville, No.....	124
Cannon River, No.....	52		

Fifth District.

R. W. I. INGMUNDSON, D. D.

Hokah, No.....	17	Lansing, No.....	72
Caledonia, No.....	20	Brownsville, No.....	73
Western Star, No.....	26	Eureka, No.....	75
Morning Star, No.....	29	Mystic Circle, No.....	78
Preston, No.....	36	Orient, No.....	84
Fidelity, No.....	39	Lebanon, No.....	102
Meridian, No.....	56	La Fayette, No.....	116
Spring Valley, No.....	58	Grand Meadow, No.....	121
Mystic Star, No.....	69		

Sixth District.

R. W. THOMAS MONTGOMERY, D. D.

King Hiram, No.....	31	Henderson, No.....	80
Sakatah, No.....	32	Antiquity, No.....	91
King Solomon, No.....	44	Keystone, No.....	94
Union, No.....	45	Charity, No.....	98
Concord, No.....	47	Delta, No.....	119
Nicollet, No.....	54		

Seventh District.

R. W. D. L. CLEMENTS, D. D.

Mankato, No.....	12	Good Faith, No.....	90
Blue Earth Valley, No.....	27	Libanus, No.....	96
Blue Earth City, No.....	57	Prudence, No.....	97
Chain Lake, No.....	64	Fraternity, No.....	101
Madelia, No.....	66	Bethel, No.....	103
Joppa, No.....	76	Ben Franklin, No.....	114
Doric, No.....	87	Josephus, No.....	128

Eighth District.

R. W. JOHN H. BROWN, D. D.

Hope, No.....	42	Sunset, No.....	109
Temple, No.....	59	Granite, No.....	117
Golden Fleece, No.....	89	Swift, No.....	129
Sharon, No.....	104		

Ninth District.

R. W. E. P. BARNUM, D. D.

North Star, No.....	23	Constellation, No.....	81
Clearwater, No.....	28	Fraternal, No.....	92
Star in the West, No.....	60	Unity, No.....	93
Paynesville, No.....	71	Sherburne, No.....	95

Tenth District.

R. W. J. A. OLDS, D. D.

Palestine, No.....	79	Mount Tabor, No.....	106
Corner Stone, No.....	99	Bismarck, No.....	120
Aurora, No.....	100	Moorhead, No.....	126
Shilo, No.....	105		

A. T. C. PIERSON,
Grand Secretary.

